

CERTAINE
Sermons prea-
ched before the Queenes
Maiestie, and at *Paules*
crosse, by the reuerend fa-
ther IOHN IEVVEL
late Bishop of
Salisburie.

Whereunto is added
a short Treatise of the Sa-
craments, gathered out of o-
ther his sermons, made vpon
that matter, in his cathe-
drall Church at
Salisburie.

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excellent Maiestie.

1583.

BIBLIOTHECA
LAMBETHANA



To the right honorable, Sir
William Cicil Knight, Lord
high Treasurer of England: and to the
right honorable L. Robert Dudley,
Earle of Leicester, two of her Maiesties
most honorable priue Counsaile, &
most worthie Chancelours of
both the Vniuersities, Oxforde
and Cambridge.



Ntrue reportes and sclaunders can
neither giue falschoode any credite
among the wise, nor disgrace the
due estimation of the truth. How-
beit, it seemeth there are some, which
hope it will turne them to no small
aduauntage, if to other their secrete
and wicked practises, they ioine a sleight of ill spea-
king & of sclaundering, the writings, the godly sayings,
the life and the death of those, whome it hath pleased
God to vse to the setting forth of his Gospel, and there-
by to the great comfort of his people.

Among others, vpon whom this hath bene practised,
they haue made some especiall choice of the late Bi-
shop of Salisburie, a man of famous memorie, whose
life and death is truely and syncerely written by *M. Do-
ctour Humsfre*. Howsoeuer they dealt vncharitably with
him in his life, Christian and godly discretion would
they should spare to reproche the dead. Or, if not so yet

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in wisdome they might foresee, that when matters are called to tryall, such things cannot passe for currant & lawfull, wherof some due prooffe hath not bene yeelded.

Yet, as though the discredit of that one man (who in great humilitie did acknowledge himselfe inferiour to many godly fathers then liuing in this Church of England) were ynough for them to ouerthrowe all that whole worke, which the Almighty God hath by his right hand and strong arme established: they deliuer by tradition certaine fallie obseruations, of his either simple, or negligent, or wilfull and malicious gathering, and abusing the holy Scriptures of God, and the auncient writings of the Fathers.

It is a harde thing for him that speaketh much, to speake nothing worthy iust reprehension. But it is much harder to escape the reprehension of corrupt Iudges, euen when he shal speake most vprightly. His defence is abroad, published by himselfe. And, notwithstanding the endeouour of a learned aduersarie was to empeache it: yet by his last and a moderate answer, he auouched it good, and approued his plaine and sincere dealing to the consciences of all men.

Whom it may please to vnderstande, after what sort he prepared himselfe to the accomplishment of those two notable bookes, of the defence of the Apologie, and the Replie, which ate as two double Canons prepared for the battery of error and superstition: must needs confesse his diligence, and reuerent proceeding in such cause, to haue bene such, as for which he may well be compared with any, whomsoever the former, or this present age, hath thought therefore worthy commendation. For, besides his aduised obseruation of all such things, as in the aduersaries bookes deserved answer: and, besides that he disposed a summarie, and full collection of such matter, as he would vse for the disproofe of the same, the which he conceiued in short notes: this may be a notable testimonie, that he

DEDICATORIE.

he had purpose to set downe the aucthorities out of the Fathers, and the quotations, truely and playnely: whereas in times before, hee had gathered sundrie bookes of common places out of the Greeke, and Latine, and later writers, he did peruse afresh the authors themselues, and made euery where in them speciall marks, for the difference of such places, whereof hee made choyce. Those were all drawen forth, and layde to their themes by certeine scholars, who wrote them out by such direction, as he had giuen vnto them. So reuerent regard had he to do the worke of the Lord, and to defend the truth faithfully.

With like reuerence also did he in all places where he was occasioned to preach, handle the word of God. Albeit his giftes of reading, and vnderstanding, & memorie were great, yet it appeareth he did seldome, or neuer deliuer any exposition vpon any peece of scripture, before any Congregation in the meaneſt pariſh of the countrie, but vpon diligent studie, and whereof he drewe his notes. In this his care, Gods prouidence wrought mercifully for his Church, that so there might be some way to deliuer in common vnto all, the fruites of those godly trauailes, which he gaue forth to some one especiall part of the Church. Hereby it is, that these his Sermons preached before her Maiestie, and at Paules crosse, come nowe to the reading of all such, before whome they were once spoken: to seeke that of them in true practise of Christian religion, for which they were in their times vttered. Why I make choyce of these, among so many, so excellent his sermons pronounced in those places, if any be curious to aske, let him aduisedly consider the state of Gods Church amongst vs in these dayes, and bestowe his paynes to reade these, which are offered to his Christian iudgement, and then make to him selfe a charitable answer. And if at such seuerall times as that reuerende father, in the feare of God, moued his petitions before the

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Certain Sermons of B. Iewel.

Ioshua, 6.

And Iericho was shut vp and closed, because
of the children of Israel, neither might any
man goe out or in.

2. And the Lorde saide vnto Ioshua, be-
hold, I haue giuen into thine hand, Iericho,
and the King thereof, and the strong men
of warre,
3. And yee shall compasse all the Citie
&c,

 In diuers matters God spake
and opened him selfe to our fa-
thers: by visions and dreames,
by Sacraments, by Angels, by
plaine expresse wordes, by al-
legories, by secret and mystical
vnderstanding, where one thing is couered vn-
der another. And all this did he that he might co-
descende to our capacitie: that we might bee
conuerted and saued: that we might be guided
A. i. in

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Exek. 1.

in the right way, and not goe aside, neither to the right hande nor to the left. By vision God spake to Ezechiel, as appeareth in the first Chapter of his prophetic, The wheeles which he sawe were horrible to behold, they were full of rings, and the rings were full of eyes: the foure beastes were also terrible, they had faces like a man, like a lyon, like a bullocke, and like an eagle. In dreame God spake to Samuel,

1. Sam. 3.

saying, Beholde, I will doe a thing in Israel, whereof whosoever shall heare, his two eares shall tingle &c. Touching Sacraments God

Exod. 13.

him selfe saith, Thou shalt shewe thy Sonne in that day, saying, this is done, because of that which the Lord did vnto me when I came out of Egypt, thou shalt set apart vnto the Lord all that first openeth the wombe &c, and when thy sonne shall aske thee to morrow, saying, What is this? thou shalt then say vnto him, with a mightie hande the Lorde brought vs out of Egypt, out of the house of bondage. For when Pharaoh was hard hearted against our departure, the Lorde then slewe all the first borne in the lande of Egypt, from the first borne of man, euen to the first borne of beast: therefore I sacrifice vnto the Lorde all the males that first open the wombe, but all the first borne of my sonnes I redeeme. Sometimes he spake by Angels, as by sundry exam-
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ples it may appeare. Sometimes by him selfe
in his owne person, as he spake to Moses face
to face. Sometimes by plaine expresse wordes,
Thou shalt loue the Lorde thy God with all Deut. 6.
thy heart, and with all thy soule, and with
all thy might. And againe, Thou shalt haue Deut. 5.
none other goddes before my face, thou
shalt make thee no grauen image &c. these
are playne woordes: these are the woordes
which our Lorde God hath spoken. Some-
times he expresse his holy will, not in wordes,
or visions, or in such sorte as I haue shew-
ed, but onely by some mysticall or secreete Al-
legorie, by some deepe which the people sawe
done before their eyes: of which kinde is this
which wee haue now to consider. Therefore
hath God sayde by the Prophet, Esa. 5.
What coulde
I haue done any more to my vineyarde, that
I haue not done vnto it? what shoulde I
doe, but it hath bene done? what shoulde
I saye, but it hath bene sayde? what war-
ning shoulde I giue, but it hath bene giuen?
I haue bene carefull for my people that they
shoulde repent and turne to mee, that all
Israel shoulde bee saued. If they perish, I am
free from their destruction, they perishe in
their owne wilfulnesse, they haue none ex-
cuse.

Nowe touching an Allegorie, whereof we
A. ii. are

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are at this present to say: God opened his mind sometimes not by wordes, but by some notable kinde of deede: and the people heard **G O D** speake vnto them not with their eares, but with their eyes. The people of Israel as they were passing through the wildernesse, lacked water to drinke, and were like to perish, there stooke a mightie great Rocke of harde stone, which **Moses** smote with his rodde, it opened and yelded out a great streame of water, the whole people dranke of it, and was refreshed: the same people being likewise in the same wildernesse utterly voyde of breade, and all other sustenance, was like to famish, God sent them Manna from heauen aboue, they gathered it, they grounde it, and they ate of it: it was sweete and delicate, and full of comfort.

1. Cor. 10.

This was an Allegorie, that is to say, a secret and mysticall kinde of utterance. For, by this Manna, and by this Rocke, the people was ledde to vnderstande and thinke on that breade and that water that shoulde come from heauen. Saint Paul sayeth, the Rocke was Christ: his side was clouen, his blood issued out, it is a water springing vp into euerlasting life, we drinke of it, and liue for ever.

So likewise that Manna was the bodie of Christ, the people did eate of it, and liued by it. Christ had not yet taken vpon him a naturall

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rall bodie, yet they did eate his bodie : he had not yet shed his blood, yet they dranke his blood. Saint Paul saith, all did eate the same 1. Cor. 12. spirituall meate, that is, the bodie of Christ : and all did drinke of the same spirituall drinke : that is, the blood of Christ, and that as verely and as truely as we doe now, and who so euer then did so eate Christ, liued for euer, not because the rocke was turned into his flesh, or the water into his blood : it was an Allegorie, as all other Sacraments be : the people hereby was taught to consider of other things.

When the people was stong with Serpents in the wildernesse, and were swollen, and heaued vp, and perished in the wildernesse without hope of cure, Moses erected vp a brasen serpent vpon a pole : the people behelde it, their anguish abated, their swelling flaked, and they were healed : Christ was this serpent, he was lifted vpon the Crosse, who so trusteth in him shall neuer be shamed.

In certaine of their sacrifices they had a lambe, they stickte him, they killed him, and made sacrifice of him, this Lambe was Christ the Sonne of G D D, he was killed, stickte, and made a sweete smelling Sacrifice for our sinnes. Of him sayeth God him selfe, This is Mat. 3. my beloued Sonne in whome I am well plea-

A.iii.

sed.

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Iohn 1.

Acts 4.

sed. Of him sayeth Iohn, Beholde the Lambe of God, which taketh away the sinnes of the worlde. Of him Saint Peter speaketh, among men there is none other Name giuen vnder heauen, whereby we must be saued. In his righteousnesse onely we are receiued as righteous, his blood clenseth vs from all sinne, there is no other sacrifice wherewith we may be reconciled to God our heauenly Father: all these were allegories, that is to say, certaine resemblances and significations of seuerall matters. That striking of the Rocke, that feeding vpon Manna, that lifting vp of the serpent, that killing of the Lambe, were certaine mysticall kindes of speaking. And let no man thinke these thinges are impertinent or from the purpose: they are incident vnto the matter, and growe necessarily of the thinges we haue to speake of.

When Iosuah that noble and worthie Captaine by Gods speciall conducte had past thorow the water of Iordan, and taken possession in the lande of Canaan, a lande flowing with milke and honie, there to plant the people of Israel according to the promises that God had made them: the Citizens of Hiericho that stode in the frontiers of the countrey, rampired their wall, and placed their artillery, and appointed them selues to resist him,
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and to withstande his force. To assaulte this Citie, Iosuah practised a strange kinde of batterie. He commanded that the Arke of Gods Maiestie shoulde be carped reuerently about the walles seuen dayes together, and that the whole hoste in armour shoulde goe before it: that after them shoulde followe seuen Priestes with seuen trumpets: that all the rest of the people shoulde followe after the Arke: and that thus they shoulde doe euery day once. The seuenth day hee encreased their labour, and bade them to goe about seuen times in like order. The people within laughed them to scozne to see their follie. At the seuenth and last turne, Iosuah commaunded them all to make a shoute. Straight way after so long silence, they lifted vp their voyces, and shouted with a great shoute, so many hundred thousandes of men, women, and children: the trumpettes blew in euery corner, the whole heauen and earth was full of their noyse, and the wall fell downe flat.

Heare let vs consider, and glorifie the power of God: there was neither mine, nor ramme, nor other engine, nor warlike force, nor worldly pollicie practised: onely at this roare and sounde of trumpets, and voyces of men, the rampires were broken, the walles fell downe,

A.iiii.

and

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and sunke, and were made euen with the ground: the souldiers went ouer and slewe without mercie, man, woman and childe, and cattell, and whatsoeuer creature they founde before them, they fyled the citie, and consumed it, and burnt it to ashes.

Then Ioshua sware at that time, saying, Cursed be the man before the Lorde, whosoever hencefoorth shall take in hande to restore this Citie of Hiericho: let him lay the foundation thereof in the death of his eldest sonne, and in the death of his yongest childe let him close vp and finish the gates: let him neuer more reioyce in the fruite of his bodie, but let him liue as a man accursed in the middes of the people: let his name and memorie, and all his posteritie perish with him: this was the tenure of Ioshuas curse.

2. King. 16. Sixe hundred peeres after in the time of the wicked King Achab, one Hiel (hauing no regarde to this curse) set vpon to restore Hiericho: and it came to passe euen as it was foresayde by Ioshua, Gods curse fell vpon him, he buryed his eldest sonne, hee buryed his yongest sonne, hee was left without comforte euen as a man that the Lorde had cursed: for Gods will was that Hiel-Acho shoulde lye waste, and desolate for ever,
as an

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as an euerlasting remembrance of his wrath,
that all people should feare to withstand his wil.
This is the plaine storie onely, according to the
letter.

But as touching the Allegorie, or the mat-
ter which therein lyeth couered, it hath a farre
deeper meaning. This Hiericho whereof the
storie speaketh, was a citie in Canaan, in a low, ^{2. King. 2.}
lowe, barren ground, in the midst of a rot-
ten and pestilent water, by reason whereof be-
fore the same water was cured by the Prophet
Elizeus, the men that dranke thereof died of
sundry diseases, & the women also became un-
fruitfull. This citie withstoode the people of
God, and laboured to keepe them from their in-
heritance that God had giuen them.

That Hiericho of which wee haue nowe to
consider, is a spirituall power of darkenesse,
that resteth onely in flesh, and in worldly promi-
ses, that withstandeth Gods people, and exal-
teth it selfe against God. For euen in this life, as
there is a Ierusalem, so is there a Hiericho: as
trueth hath her house, so is there also a house
wherein falsehoode and errour dwelleth. As
there is a glory of the light, so is there a power
of darkenesse. This Hiericho of falsehood and
darkenesse, God ouerthroweth when it seemeth
good in his sight, with the breath of his mouth,
and with the blast of his holy worde hee doeth
ouerthrow

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ouerthrow it, and whosoever wil seeke to restore
it, shalbe accursed.

Three things therefore I haue thought good
by Gods sufferance to treat of.

1 First, how high this Hiericho is built, and
howe strongly it is fenced, and yet how easily it
is ouerthrowen.

2 Howe vainely, and howe miserably they
loose their labour, that seeke by any meanes to
restore it.

3 What good remedies may be deuised, that
this Hiericho be not restored againe.

Whatsoever my simple learning or vterāce
shalbe, yet I doubt not, but the very bare consi-
deration hereof, of it selfe, vnto the godly must
needes be comfortable.

Psal. 107.

They that goe downe to the sea in shippes,
and occupy by the great waters, they see the
works of the Lord, & his wonders in the deepe.
For God is marueilous in the surges and tem-
pestes of the sea: he is marueilous in the firma-
ment of heauen: but much moze marueilous is
hee in the surges and stormie tempestes of his
Church. Here may we beholde the worke of his
handes. This is the shop of his power, of his wil-
dome, of his light, and trueth, and righteousness,
and patience, and mercy. Here may we see the
children of light, and the children of darkenes:
the vessels of honour, and the vessels of shame:
the

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the assaultes of falsehoode, and the glorie and victorie of trueth. Here shall we see howe God leadeth euen into hell, and yet bringeth safely backe: howe he killeth, and yet reuiuethe: howe hee refuseth the full, and feedeth the hungrie: howe he is the ruine of many, and the resarrection of many. Here may wee see the wonderfull wayes, and the vnsearcheable iudgements of God. It is a place full of terrour, and a place full of all comfort. In respect hereof the Prophet Dauid sayeth, O Lorde, our Lorde, ^{Psal. 8.} howe wonderfull is thy name in all the world? Againe he sayeth, One thing haue I desired of ^{Psal. 27.} the Lord, that I will require, that I may dwell in the house of the Lord all the dayes of my life, to behold the beautie of the Lord, and to visit his Temple.

Hiericho was a mightie strong towne, well manned, well vitayled, well walled, well fenced: and in affiance thereof it withstoode the whole power of Gods armie. Iosuah (notwithstanding hee had great force of armed men) during the assault, suffered no man to vse his weapon: he willed them all to walke quietly, and silent, without doing violence: his strength was not in the number and courage of men, but onely in the Arke, that is, in the presence and power of God.

Thus it fareth oftentimes in spirituall warres:

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fares: falsehood is armed, & trueth goeth naked: falsehood maketh outcries, and trueth saith litle: falsehood is bold, and trueth is outfaced. Blindenes of it selfe naturally is hardie and ventrous: and falsehoode is wily and shifting. When the high ppiestes, & captaines of the temple, & the elders were come to lay handes on Christ, he said vnto them, This is your very houre, and the power of darkenesse. Their hearts were darkened, their eyes were blinded, they sawe not their wayes, they knewe not their daungers, they would not vnderstande, they would not be taught: malice and frowardnes had made them blinde, therefore the feare of God was not before their eyes. Herein stooode their power, therefore they were bolde, and sayde, Let vs breake their bandes, and cast their cordes from vs. Therefore they sayde, Wee will not haue this man to raygne ouer vs. Therefore they sayde, The worde that thou hast spoken to vs in the name of the Lorde, wee will not heare it of thee. Thus cryed they, because of the blindenesse which was in them, and because of the folly of their hearts.

Yet is there no souldier so stout in defence of Hiericho, as hee that thinketh his cause is good, and that his doing pleaseeth God well, and therefore is moued thereto in conscience. None so desperate and wilfull for the falsehoode and darkenes

Luke 22.

Psal. 2.

Luke 19.

Jerem. 44.

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darkenes of Hiericho, as such who haue zeale without knowledge, as are blinde, and followe their blinde guides: who when they sclaunder, or persecute, or kill others for righteousnesse sake, thinke they make a sacrifice vnto God, and that God is highly pleased with their doing. Such were they that cryed against Christ, Crucifie him, crucifie him: & he hath blasphemed. John 19. Matth. 26. Therefore Christ maketh his prayer for them, Father, forgiue them, for they know not what they doe. Luke 23. They knowe not me, they knowe not whence I come, nor who it is that sent me, they take light for darkenes, and darkenes for light. Therefore the Wise man saith, Leane not vnto thine owne wisdom, do not the things that seeme right in thine owne eyes. Prou. 3. There is a way which seemeth right to a man, but the issues thereof are the wayes of death. Prou. 14. It seemeth Catholique, it seemeth holy, but the ende thereof leadeth to death. S. Paul sayeth of the Iewes, 1. Cor. 2. If they had knowen the wisdom of God, they would not haue crucified the Lorde of glorie. If their eyes had bene open to see him, if their heart and vnderstanding had bene open to know him, they had not bene guilty of innocent blood, they would not haue betrayed the Lorde of glory.

But Hiericho is not onely thus senced with blinde zeale and wilfull ignorance: but also oftentimes

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centuries hath helpe of mans strength, and the fauour and succour of worldly power. The Egyptians had mightie chariots, straked and barred with yron, in the strength whereof they put their trust. The people of Babylon buylt themselves a tower as high as the heauens, to shewe forth their pride, and get themselves a name. Whereof David sayeth, The kinges of the earth bande themselves, and the princes are assembled together, against the Lorde, and against his Christ. He sayeth not, the vulgar people, or a sort of raskals onely, but kinges and princes, and they which beare authoritie in the worlde, assemble themselves against the Lorde, and in this power they thinke they are inuincible.

Psal. 2.

Exod. 5.

Daniel 3.

3. King. 19.

When Moses and Aaron did the message of God vnto Pharaο, saying, Thus sayeth the Lorde God of Israel: Pharaο sayde, Who is the Lorde, that I shoulde heare his voyce, and let Israel goe? I knowe not the Lorde, neyther will I let Israel goe. What is his power? what hurt can he doe? I knowe him not, I care not for him, Israel shall not depart my countrey. So sayd Nabuchodonosor, Who is that God, that can deliuer you out of mine handes? In like sort did Sennacherib king of the Assyrians baunt himselfe in the pride of his strength, and bidde defiance against the God of Israel, Thus shall

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shall ye speake to Ezechiah king of Iuda, and say, Let not thy God deceyue thee, in whome thou trustest, saying, Ierusalem shal not be deliuered into the hande of the king of Asshur. Haue the gods of the heathen deliuered them which my fathers haue destroyed? And euen so doeth Saint Iohn bewray the folly of Babylon, Shee sayth in her heart, I sitte, being a Queene, Reue. 18. and am no widowe, and shall see no mourning. In trust hereof they sayde sometimes, and commanded the Apostles, that in no wise Aa. 4. they shoulde speake or teache in the name of Iesus. They sayde, We are the children of Abraham, we are the sonnes of the Prophetes. They sayde we can not erre, for it is written, The Priesttes lippes shoulde preferue knowledge, and they shoulde seeke the Lawe at his mouth, Malach. 2. In trust hereof they sayde, Doeth any of the rulers or Pharisees beleue in him? but this people which know not the Law are cursed. In trust hereof they haue sayde, Let vs cut them out of the lande of the liuing, let the name of Israel be had no more in remembrance, this doctrine is schismaticall, this religion is newe, it hath no grounde, it shall not preuaile, it shall not stande. Such courage haue the citizens of this ignozant Hiericho taken in the strength of mannes arme, and in the helpe of worldly policie.

Then

Certaine Sermons

1. Cor. 4.

Psal. 74.

Then they fell to sworde and persequition, and all kinde of tormentes and cruell death, the people despaired, the very elect beganne to faynte: Saint Paul sayeth, Wee are made a gasing stocke vnto the worlde, and to the Angels, and vnto men. The Prophet Dauid prayeth vnto God against such, Arise, O God, mayntaine thine owne cause: remember thy dayly reproche by the foolish man. So strong is the holde of this spirituall Hiericho, and so stoutely it fighteth against the Lord.

Albeit Hiericho was so strong, and the walles thereof seemed inuincible, such as no power could pearce: yet at the sounde of seuen trumpets, and the shoute of the people, they fell downe flat to the ground. So mightily did God in such weake meanes shewe forth his wonderfull and fatherly care to worke the rest and peace of his people. Pharao had Israel euen in his mouth as a praye, the Sea was before them, and the hilles on eche side: they were vnarmed, he had the power, and all the policie of his countrey: it seemed vnpossible they shoulde euer bee able to escape that daunger: but marke the turning of Gods mightie hande, suddenly the sea opened, Israel passed through the middes of it, as vpon dry lande: Pharao followed after, and was swallowed, and drowned with all his men. Israel looked

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looked backe and sawe the marueilous workes
of God, howe it was nowe perfourmed which
God had saide vnto Pharao, Thou shalt perish Exod. 9.
from the earth, & in deede for this cause haue
I appointed thee to shewe my power in thee,
and to declare my name throughout all the
worlde. Therefore they reioyced in God, and
feared him, and made him sacrifice.

Nabuchodonosor when he fell vpon Turie,
made the whole countrey to shake with the ter-
ror of his name. Hee was like to a mightie
great tree, whose height reached to the heauens
and the sight thereof through all the worlde: yet
sodainely was this mightie tree hewen downe,
as the holy one that came downe from heauen
had sayd, Hewe down the tree, and destroy it. Dan. 4.

Nabuchodonosor was driuen from men, &
had his dwelling with the beastes of the field,
and did eate grasse and fodder as the oxen, se-
uen yeeres, till his heares were growen as Ea-
gles feathers, and his nailes like birdes clawes.

The power of Senacherib was terrible, the
people of Israel were not able to withstande it,
he did glozie in the pride thereof, he said no God
was able to deliuer Ierusalem, nor to saue it out
of his handes: yet sodainely the Angel of the 1. King. 19.
Lord, in one night smote in the campe of As-
shur an hundred foure score and fise thousand
of his men: he fled away with the rest, and was

B. i.

slaine

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slaine by his sonnes, and the people of God left at libertie.

Reue. 18.

Though Babylon saide, shee shoulde neuer mourne, nor feele any heauines: yet an Angel came down from heauen, and cried out mightily with a loude voyce, saying, It is fallen, it is fallen, Babylon the great citie, and is become the habitation of Devils, and the holde of all foule spirits, and a cage of euery vncleane and hatefull birde. It were an infinite labour, and yet very comfortable, to consider, how marueilously God in the old times hath ouerthrowen his enemies, and deliuered his pooze seruants.

1 Sam. 33.

Dauid to saue his life, was faine to runne frō king Saul and remained in a mountaine in the wildernes of Ziph, & Saul sought him euery day, but God deliuered him not into his hand. Dauid was not onely without aide or hope of aide, but also without sustenance, and looked when he shoulde be taken, and thought it not possible to escape: for Saul and his men compassed Dauid and his men rounde about to take them. But there came a messenger to Saul, saying, haste thee, and come, for the Philistims haue inuaded thy lande. Wherefore Saul returned from pursuing Dauid: and thus pooze Dauid was deliuered. God is a helper in due season, he commeth with aide when things are desperate, hee helpeth when there is no hope of

by B. Iewel.

of helpe els where, the counsels, attempts, and policies of y^e wicked are in baine. He that dwelleth in the heavens, shal laugh them to scorne. Psal. 2.
The Prophet Dauid founde him selfe disquieted at the worldly prosperitie of the wicked, and saith, As for mee, my feete were almost gone, my steps had welneere slipt: for I freated at the foolish when I sawe the prosperitie of the wicked, &c. then thought I to know this, but it was to painefull for me, vntill I went vp into the Sanctuarie of God, then vnderstoode I their ende. Surely thou hast set them in slipperie places, and castest them downe into desolatio. Howe sodenly are they destroyed, perished, & consumed? As for me, it is good to draw nere vnto God: therefore haue I put my trust in the Lorde God, that I may declare all thy workes. Psal. 73.

A King is strong, a woman is strong, and wine is strong, but trueth doeth abide and is strong for euer. Trueth is great and strongest. Whither may a mā go from y^e spirit of y^e Lord? or whither may a mā flee from his presence? If he ascende vp into heauen, the Lord is there: or if he descende into hell, the Lord is there also. The face of the Lord is vpon them that do euill. When they shall say, peace and safetie, then shal come vpon them sodaine destruction.

Let no man be deceiued, and thinke that these things are wrought by the power of starres, or

B.ii.

by

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by the pleasure of princes, it is God that ruleth the world, and not the starres. It was not Ioshuah that ouerturned the walles of Hiericho, nor the crie of the people, & sound of the trumpets. It was neither Constantinus, nor Iouinian, nor Valentinian, nor Theodosius, that planted the Gospel, and changed the heartes of the people. These were vertuous and godly Emperours: yet those changes were not made by their power, but it was God which sent forth his spirit, and renewed the face of the earth. Christ Iesus the sonne of righteousness had looked vpon them: The morning starre from an high, had risen ouer them. Good princes, and good rulers, are the good instruments by whom God setteth forth his glorie, their heartes be in the handes of God, he bendeth them, and enclineth them to his purpose: but the trueth of the Gospel is not planted, and settled in our hearts, neither by the will of man, nor by the authoritie of princes. No creature can claime part of this glorie, this glorie belongeth vnto God, but vnto vs, and to our fathers, to our kings, and to our Prophets, the confusion of our faces. This is the Lordes doing, and it is marueilous in our eyes. This is the day which Lord hath made, let vs reioyce & be glad in it. This is a change, wrought not by the starres, but by the right hand of the most high. The sonnes of God euen they

Baruch. 1.
Psal. 118.

Iohn 1.

by B. Jewel.

they which beleue in him, are borne not of blood, nor of the will of flesh, nor of the will of man, but of God, as by the Prophet Ezechiel, **God him self declareth,** A new heart will I giue Ezech. 36. you, and a new spirit wil I put within you, I wil put my spirit within you, & cause you to walke in my statutes. And by y^e Prophet Ieremie, I wil Iere. 31. put my law in their inward parts, & write it in their hearts, & will be their God, & they shalbe my people. Let vs then knowe this our selues: and of others let vs with the Prophet Esaie say, Esaie. 41. Therefore let them see and knowe, and let the consider and vnderstande together, that the hand of the Lord hath done this,

He is able to set starres and heauens out of course, to set the sunne backe, and to make it stande, to open the earth, to deuide the sea, to make the drie rocke to peelee water, to make the cloudes to giue bread, to make children to preach, to make an asse to speake, to make the deuils to confesse his holy name, & to say, I know Luke 4. who thou art, euē the holy one of God. With this power he blewe downe the walles of Hiericho, with this power he beatech downe whatsoever holde is builte vp against God. 1. Cor. 1. This power standeth not in worldly strength, but is shewed in weakenes, God hath chosen the weake things of the worlde, to confounde the mightie things, saith the Apostle Paule, Some trust

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Psal. 20.

trust in chariots, and some in horses? but wee will remember the name of the Lorde our God. Our helpe is in the name of the Lorde, which hath made both heauen and earth. Thus is the pynce of darkenesse cast out, thus is the Gospel of Christ caried throughout the worlde: this is the ouerthrowe of *Hiericho*: this is the might of Gods hand.

But, is *Hiericho* so layde flat, that no man will attempt or wish to restore it? Verily, it was afterwarde restored in the dayes of *Achab*: but hee that restored it was accursed. Euen so it fareth with this spirituall *Hiericho*, it is neuer so blowen downe, but some woulde wish to rapse it vp. God deliuered his people out of *Egypt*, and yet there were that looked backe, and wisht to bee there againe: and when they had *Manna* in their mouthes, they thought it a lothesome and a squamish meate, and wisht for their goozdes and onyons: and hauing the Angels of God to goe in visible forme before them to bee their guides both day & night, yet wisht to be vnder *Pharao*, in the house of bondage, to be tormented with labours, to liue in tyrannic and oppression, where they had their children slayne before their faces.

Notwithstanding God had deliuered his people from the captiuitie of *Babylon*, yet the greatest part of them remayned still there, and would

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would neuer returne to see *Ierusalem*.

Babylon the great citie is fallen, and is become the habitation of deuils: yet *Iohn* sayeth, Many shall mourne, and weepe, and lament & cry ouer her, alas, alas, the great citie *Babylon*, the mightie citie *Babylon*, that was clothed in fine linnen and purple, and skarlet, and gylded with golde, and precious stone, and pearles: What citie was like to this great citie? Reuel. 18.

Dauid sayeth, Their sounde is gone foorth through all the earth, and their words into the endes of the worlde. And the Prophet *Esaie*, Howe beautifull vpon the mountaines are the feete of him that declareth & publisheth peace, that declareth good tydings & publisheth saluation? Yet *S. Paul* sayeth, They haue not all obeyed the Gospel. And *Esaie*, Lorde, who hath beleueed our report? or to whom is the arme of the Lorde reueiled? And againe, I haue spreade out my hands al the day vnto a rebellious people, which walked in a way that was not good, after their owne imaginations. The trueth of God is not alwayes taken, and it is neuer so receiued, that euery man liketh thereof. The Lord knoweth who are his, and to whome he will make himselfe knownen. Psal. 19.
Esa. 51.
Rom. 10.
Esa. 53.
Esa. 65.

Christ himselfe was a stumbling stone vnto the unbeleeuing Iewes, and a signe that should be spoken against. *Saint Iohn* sayeth, This

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is the

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1.Tim.

1.Tim. 4.

1.Pet. 5.

is the condemnation, that light is come into the worlde, and men loued darkenesse rather then light, because their deedes were euill. The Gospel of Christ is the power of God to saluation, it is the sauour of life vnto life: yet is it also the sauour of death vnto death. For many will not suffer wholesome doctrine, but hauing their eares ytching, shall after their owne lust get them a heape of teachers, and shall turne their eares from the trueth, and shall be giuen vnto fables, and shal giue heede vnto spirits of error, & doctrines of deuils. Because wisdome cannot enter into a wicked heart, nor dwel in a body that is subiect to sinne. the deuil, the prince of this worlde was cast forth: yet Saint Peter sayth, He walketh about like a roaring lion seeking whome he may deuour. And euen so standeth it with Ierusalem the citie of the Lorde, and that cursed citie Hiericho. Many refuse the blessing of the Lorde in their deliuerance from vnder Pharaos, and feeding them with heauenly Manna, and giuing them his Angels to be their gnydes: they will not returne home to their owne countrey out of their captiuitie in Babylon, though they see the iudgements of God done vpon proude Babylon, yet they mourne and lament ouer it, they looke not vpon the handes that are spread all the day vnto them, they obey not the Gospel: Christ is vnto them

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them a stumbling stone: and so seeke they to restore againe Hiericho, which the Lorde hath ouerthrowen, and which he would not haue built againe, but curseth them that shall seeke to restore it. And this doe they, because they knowe not howe amiable the Tabernacles of the Lord are, because they did neuer taste and see howe sweete the Lord is.

Three speciall helpes the deuill hath vsed to further this purpose of restoring Hiericho.

First, the hard heart, & blindness of the people: secondly, the eloquence, and subtil persuation of the learned: thirdly, the sword and violence of tyrants. Of these three the first is the greatest, for blindness and stubburnesse will preuaile, where cunning and tyrannie can doe nothing.

Whereof the Prophet Ieremie complayneth, My Ierem. 4.

people is foolish, they haue not knowen mee:

they are foolish children, & haue none vnder-

standing: they are wise to do euil, but to do wel

they haue no knowledge. Of this sort our saui-

our speaketh, This peoples heart is waxed fat, Mat. 13.

& their eares are dull of hearing, and with their

eyes haue they winked, lest they should see with

their eyes, & heare with their eares, and vnder-

stand with their hearts, & should returne, that I

might heale them. Of this sort Esay reporteth, Esa. 36.

It is a rebellious people, lying children, & chil-

dren that would not heare the law of the Lord,

which

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which say vnto the Seers, see not: and vnto the Prophets, Prophecie not vnto vs right things: but speake flattering things vnto vs, prophecie errours, depart out of the way, goe out of the path, cause the holy one of *Israel* to cease frō vs,

Nomb. 14.

Through blindnesse and stubburnesse, all the children of *Israel* murmured against *Moses* & *Aaron*: wherefore now hath the Lord brought vs to this land to fall vpo the sword? were it not better for vs to returne into *Egypt*? Therfore y^e Lord said, I wil do to them as they haue spoken, they shall not see the lande, whereof I sware to their fathers, but their carkeises shal fall in this wilbernes, they shal not enter into my rest. With this blindnes God doth punish those which obey not his worde. The Lorde shal finite thee (saith *Moses*) with madnes & blindenes, & with asto-nying of heart, thou shalt also grope at noone dayes, as the blinde gropeth in darkenes. I wil take my spirite from thee, I will commande the cloudes, that they shall not giue thee raine: thou hast forsaken me, and I wil forsake thee: I will cause the sunne to go downe at noone: & I will darken the earth at cleare day, sayth the Lorde. I will sende a famine vpon the lande, not a famine of bread, nor a thirst for water, but of hearing the worde of the Lorde: they shall seeke the worde of the Lorde, and shall not finde it. Saint Paul told the *Jewes* at *Antiochia*, Seeing you

Deut. 28.

Amos 8.

Act. 13.

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you put the worde from you, and iudge your
selues vnworthy of euerlasting life: loe, wee
turne to the Gentiles, you shall be left in your
filchinesse

Nowe, what shall be done to these hard hear-
ted and blind builders of the spiritual *Hiericho*?
Christ telleth vs, it shall be easier in that day Luke. 10.
for them of Sodom, then for that Citie, which
will not receiue the Disciples. And againe, Ex- John. 8.
cept ye beleue that I am he, you shall die in
your sinnes. The ende of such is worse then the
beginning. Al those plagues, and vtter destruc-
tion came vpon *Hierusalem*, because she knewe
not the time of her visitation, euen the day of
Gods mercie: as they were foretold by the pro-
phet *Ieremie*, Beholde, that which I haue buile Ierem. 49.
will I destroy, and that which I haue planted
will I plucke vp, euen this whole lande. So
doeth G D D plague one sinne with another,
and letteth them which are filthie growe in
filchinesse, because of the hardenesse of their
heart which can not repent: whereby they
heape vnto them selues vengeance against
the day of the Lordes wraeth: such are not wor-
thie to see *Ierusalem*: therefore are they left to
perish in *Hiericho*.

As for the eloquence and deceitefull persua-
sion of the learned, I will say nothing. Not-
withstanding it hath bene, and is so vsed to the
restoring

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restoring of Hiericho, that a blinde man may perceiue it, and all the worlde may rue it. One saide sometimes, that were the matter neuer so false, he woulde proue it by eloquence to be true. Another sayd, the sunne and moone stand still, and the earth goeth about. Another sayde, that snowe is blacke, and that he was able well to proue it, and there were many which beleued them. Such were they of whome it is written in the Prophet Esay, that speake good of euill, and euill of good: which put darkenesse for light, and light for darkenesse: and put bitter for sweete, and sweete for sowre. So they mocked the eyes of the ignorant, and abused the giftes of God. Thy wisdom and thy knowledge (sayth the Prophet) they haue caused thee to rebell, and thou hast sayde in thine heart, I am, and none els: thou art wearyed in the multitude of thy Counsels: let nowe the Astrologers, the Starre gasers, and Prognosticatours stande vp, and saue thee from these thinges that shall come vpon thee.

We may answer such learned disputers, as Dauid answered the proud Goliath, thou comest to me with a sworde, and with a speare, and with a shield: that is, with great eloquence and shew of learning: but I come to thee in the Name of the Lorde of hostes, the God of the hoste

Esay. 5.

Esay. 47.

2. Sam. 17.

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hoste of Israel, whome thou hast rayled vpon.
By the Prophet Ieremie thus saýeth the Lord,
Let not the wise man glorie in his wisdome, Ierem. 9.
nor the strong man glorie in his strength, nei-
ther the rich man glorie in his riches: but let
him that glorieth, glorie in this, that he vnder-
standeth and knoweth mee. Againe, it is
written (saith the Apostle) I will destroy the 1. Cor. 1.
wisdome of the wise, and will cast away the
vnderstanding of the prudent. And Eliphaz Iob. 5.
saith, He taketh the wise in their craftinesse, &
the counsell of the wicked is made foolish: he
will open their errors, he wil bewray their craft-
inesse, he will ouerthrow the cunning deuises of
their wit: these helpes shall not suffice to bulde
vp cursed Hiericho.

Now to speake of the third helpe, of the power
of princes, whom the wicked builders of this
spirituall Hiericho haue in all ages deceiued.
The authoritie of a prince is great, he is the ser-
uant of God, he carieth \S sword for God to take
vengeance on him that doeth euill, Salomon Prov. 16.
saith, The wrath of a king is as messengers of
death. Unto the these builders haue recourse, &
accuse the seruants of the Lord, which haue waited
vpon Iosuah, and haue done the Lords will,
vpon this willfull and rebellious title.

The Heathen and Infidels vsed this helpe
against the Christians, they accused them before
Kings,

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Kings that they were wicked, that they worshipped strange gods, that they liued in adulterie, and incest, that they killed their children, and did feede vpon mans flesh. Before them they charged the Christians with diuisions and schismes, saying, You Christians agree not among your selues, you haue so many sectes, and one secte is at defiance with another, and condemneth one another: therefore your religion is not true, it is not of God. Since the time we forsooke our gods, these and these euils are come vpon vs. They charged Christians that they were stirrers vp of rebellion, and that they disquieted the mindes of the people. Let these Christians, said they, be cast to the Lyons. Such complaintes were brought before Kings and Princes against the Christians of the Primitive Church, and these false charges haue bene thought true: therefore were there sharpe lawes made against them. It was commaunded, that no man shoulde speake in the Name of Christ, and who did not obey this, shoulde dye the death.

Who is able to expresse the miseries, which followed in the execution of those Lawes? There was no sworde nor weapon, no racke nor torment, no fire, no water, but they were prepared for, and stained with Christian blood. Souldiers were kept in whole garisons: princes made

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res made leagues, kept Councils, deuilled
newe and cruell lawes, vbled conspiracies, prac-
tised all kindes of strange and terrible deatches
for the defence of *Hiericho*: they killed Chri-
stians by thousandes. *Maximianus* burnt in
one Temple twentie thousande, assembled to-
gether to celebrate the memorie of the Natiuities
of Christ. *Dioclesian* made proclamation for
the ouerthrowing of the Christian Churches
throughout all the *Romane* Empire: he cau-
sed the bookes of holy Scripture to be bur-
ned in the open market place: and displaced
with great ignominie such Christians as were
Magistrates, and all other that bare any office.
These thought, that herby the Gospel of Christ
shoulde be abolished, and quite ouerthrowen.

But the Lorde, which was mightie to saue
Daniel in the middes of the Lyons, and *Ionas*
in the whales bellie, and his thre seruantes
in the flaming fire, and *Israel* in the redde Sea:
whose eyes are ouer the righteous, and which
is nigh vnto all that call vpon him: was also
able to make his owne cause good, to giue
courage to his seruantes, and trembling and
anguish of minde to their enemies. For the
more his seruantes were diminished, the more
they encreased: and the more tyrants preuailed,
the more they were weakened. He that shoulde
die was bolde and carelesse: he that shoulde kil,
was

was fearefully amazed: the tormentor mourned, the condemned reioyced: the dead had the glorie, the tyrants the shame: their sacrifices decayed, their Temples were forsaken, their goddes laughd to scoorne, their priestes were wood, and lacked their large offerings: the Lorde did let the curse fall vpon them, which he made by his seruant Ioshuah, and which shall come vpon all those that will seeke to raise by Hiericho.

To rehearse the examples of Gods mightie hande, and to declare what hee hath done in all ages, to shewe forth his power, no tongue is able: yet it is expedient to giue forth one or two examples thereof. Licinius an vngodly Emperour, after he had extended his force against the Christians to suppress them, and gaue greatest shewe of his fauour to such about him, as coulde best deuise newe and strange torments, felt y^e plagues of God, was sundry times vanquished by Constantinus, to whom he peeled himself, and lead a priuate life in Thessalia, untill at length hee which had bene before the enemy vnto all learning, was slaine by his own souldiers. The palme of the hande which Baltazar sawe write vpon the plaster of the wall, did more amaze him, his countenance was more changed, and his thoughtes more troubled therewith, then if he had bene assaulted with the force
of

Tripart. hist.
lib. 1. cap. 8.
Carion. li. 3.

Dan. 5.

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of a hundred thousand men.

King Pharaoh first saide to the messengers of God Moses and Aaron, I knowe not the Lord, I care not for him. But when he felt the smarte of Gods hande, he cried out vnto them, The Lorde is righteous, but I and my people ^{Exod. 9.} are wicked: pray ye vnto the Lord (for it is enough) that there bee no more mightie thunders, and haile, and I will let you goe, and you shall tarie no longer.

Antiochus placed idoles in the temple of ^{1. Mach. 2} God, and blasphemed his name, and brought Ierusalem into bondage, hee burnt the bookes of the Lawe in the fire, and cut them in pieces, that so, the name of God might no more bee remembered: but when the tormentes which God cast vpon him began to vex him, then he began to leaue off his great pride and selfe will: when he was plagued, and came to the knowledge of him selfe with the scourge of God, when he him selfe might not abide his owne stinke, he saide, It is meete to be subiect vnto God, and that a ^{1. Mach. 9} man which is mortall, shoulde not thinke him selfe equall to God through pride. Then hee prayed to the Lord, that he deliuered the Iewes, then he would restore the Temple, that he would also become a Iewe him selfe, and goe through all the world, and preache the power of God.

Maximianus practising the like attemptes, ^{Euseb. lib. 8. ca. 18. & 19.}

< C. i.

was

was likewise stricken : his flesh was eaten with lice, his bodie rotted inwardly, hee was not able to abide the smel of him selfe. Then he confessed his errour, founde his guilte, called in his proclamation, staied his sworde, and (albeit it were against his minde) commaunded that the Christians shoulde haue their bookes, and vse their Churches, and heare the Scriptures, and call vpon the name of Christ, as they had done before.

Juliane of all other began most politiquely and subtilly, and therefore most mightely to set vp Hiericho. He gaue commandement that no Christian mans childe should goe to schole, deuising thereby to keepe them rude and barbarous, that no Christian shoulde beare office, or liue in any maner authoritie, thereby to make them vile : that they should neuer bee captaines or souldiers, that so they might be kept in weaknes, he remoued the Christiāns out of his court, He opened againe the temple of the heathē, and did erecte idolles in them, and the more to giue credit and countenance to the matter, hee him selfe being the Emperour, tooke vpon him the office of a Bishop, and did offer sacrifice: many of the nobles, & many of y^e people, applied them selues to followe this example, and did the like. He licēced the Jewes to returne home againe, & to builde vp Ierusalem, he allowed them mony,
he

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he gaue them liberties, and all this onely in the despite of Christ : onely to discredite and deface the glorie of the sonne of God . Whereby the heretiques vpbraided and defied Christ : the faithful were dismated, and the Church of God was brought to great confusion.

But nowe let vs enter into the sanctuarie of the Lordes counsels, and behold the later end of these doings . The Jewes fell to worke, laide their foundation, prouided all things needfull, and began to builde : sodainely brake out an earthquake, and ouerthrew their worke: lightnings fell from heauen and burnt their tooles in their handes, and their coates on their backs. The print that the lightning made in their garments was a crosse, in token that they were the enemies of the crosse of Christ. Then was the name of Christ more glorious, and his Gospel more beautifull then before.

Iulian tooke his iourney into Persia, and had made great threates, y at his returne hee would consume the name of Christians, roote out the name of the Galilzans, and not leaue one Christian aliue, and would set by the image of Venus in all his Churches. But, being in the field he was sodeinely stricken in the breast with an arrow from heauen: he pulled it out, the wound was deadly, hee cursed Christ, hee tooke of the blood into his hande, threwe it by into the asre,

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and

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and thus cried, Vicisti Galilæe, O thou Christ of Galilee, thou hast conquered. Thus sodainly the tyrant was slaine, his attemptes were accursed, his frame of Hiericho would not stande. The faithfull Christiāns were set at libertie, they went to their Churches, they gaue God y^e glorie, they made triumphes & were ioyfull. Thus God looketh vpon his faithfull: such is the power and readines of his hande.

Hist. tripart.
li. 7. cap. 39.

The deuill him selfe confessed, that when any Christian was present, his mouth was musled, he could not speake, he could do nothing. The like might be saide of Nero, Caligula, Maximinus, Dioclesian, Valerian, and others: they had cōquered Fraunce, Spaine, Germanie, England, Hungarie, Dalmatia, Arabia, India, Persia, and Scithia: they had the worlde at commandemēt, yet a fewe poore Christians, artificers, women, and maidens, ignorant and vnlearned people, they could neuer conquere. Nero had crucified Peter, and beheaded Paul that preached the Gospel, but the Gospel which they preached, they could not behead, they could not crucifie. Nero, Caligula, Commodus, and sondrie others like tyrants were slaine. Dioclesian, as it is thought, was stricken mad, made vnable to rule, and therefore left the Empire. Valerian was taken in the fielde by Sapoors King of Persia, and tied in a chaine, and being the Emperour of the worlde, was

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was made to lie down on all foure, that Sapo-
res might set his feete on his shoulders, and so get
to horsebacke.

All this notwithstanding, the Gospell of
Christ growe still and went forward. Such
successe shal they haue, that take in hande to
builde Hiericho. The Lorde will smite his ene-
mies vpon the cheeke bone, he will breake the
teeth of the wicked. Well may they barke, they
shall not bite. God knoweth the way of the righ-
teous, and the way of the wicked shall perish.
God resisteth the proude, but giueth grace to
the lowly. Yet a little while (saith Dauid) and ^{Psalm. 37.}
the wicked shall not appeare, and thou shalt
looke after his place, & he shall not be founde:
the remembrance of him shall perish. Euery
plante which our heauenly father hath not pla-
ted, shalbe rooted out. Put not your trust then in
princes, nor in the sonnes of men, which can not
saue them selues: their breath departeth, and they
returne to their earth. It is God that is king of
kings, which loueth the righteous, and ouer-
throweth the way of the wicked. All flesh is ^{Eccl. 1.}
grasse, and all the grace thereof is as the floure
of the felde, the grasse withereth, the floure fa-
deth: but the worde of our God shall stande
for euer.

Was God able in those daies to auenge the
crueltie of tyrantes, to withstande the proude, to

C.iii.

defende

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defende the humble and lowlie, & shal we thinke
 that his hande is shortned? great is our God, &
 his power is wonderfull, and there is no end of
 his iudgements. What leagues, and confede-
 racies, what practises, & policies haue we seene
 defeited? what abundance of blood hath bene
 shed by sworde, and by fire? the workers ther of
 are gone, the ende of many of them was horri-
 ble, yet the Gospell continueth, and encreaseth
 in all places. Aeneas Siluius, who was after-
 ward Pope, and called Pius the second, sheweth
 in his storie of Bohemia, what great preparatiō
 was made to mainteine the Church of Rome,
 and to destroy all those which professed the Gos-
 pel, whome they called Hussites and Calixtiās,
 because they defended the receiuing of the cup,
 as well as of the bread in the Lordes supper.
 Two Cardinalles, the one of them Cardinall
 Beauford, an English mā, and Bishop of Win.
 the other Iulianus, were sent into Germanie to
 leaue power: at whose intreatie the Emperour
 and States appointed thre armiees of men to
 fulfill the Popes purpose. But (saith the storie)
Non visum hostem fugerunt, They fled before
 they did see the enemye. And againe the second
 time, *Prinsquam hostis ullus daretur in conspectu,*
foedissima capta fuga, They fled away with
 shame, before any enemye came to fight. Here-
 of one of the Cardinals Iulianus, writeth thus

to

by B. Jewel.

to *Eugenius* the fourth, *Nonne videbitur hic digitus Dei? ecce, exercitus armatorum toties fugit à facie eorum, & nunc similiter Ecclesia vniuersalis fugit: ecce nec armis, nec literis vinci possunt. Videbitur miraculum Dei euidenter, demonstrans illos vera sentire, nos falsa.* Is not the power of God here to be seene? our armies of souldiers haue fled before them many times, and now the vniuersall Church fleeth, They cannot be ouercome, neither by weapons, nor by learning. This must needs appeare a miracle wrought by God, to declare that their opinion is true, and ours false.

Thus we see howe vainely, and miserably they encumber them selues which take vpon them to restore *Hiericho*. God withstandeth the and defeatech their purpose, as we may see this day. Let vs therefore reioyce in God, and let vs saye with the people of *Israel*, I will sing Exod. 15. vnto the Lorde, for hee hath triumphed gloriously: the horse and him that rode vpon him hath he ouerthrowen in the sea.

It is not enough, that wee looke backe and gaze at this decayed citie of *Hiericho*, and behold the rampiers loosed, the walles throwen downe, the houses burned, and the people thereof slayne. God can giue peace, God can withdraue it: we haue scene the iudgements of the Lord vpon them, wee haue seene the turning of
C.iiii, the

Sermons preached

the Lords hand towarde vs. That thing which hath bin done, may be done againe. The Arke of God was taken by the *Philistims*, and God suffered his temple to be spoyled: not, that he was offended with the Arke, or with the temple, but for the unworthines of the people. He neuer forsaketh, but he is first forsaken. As he saith, Seeing ye haue forsaken me, I wil also forsake you. God him selfe telleth vs by the Prophet *Ieremie*, as you heard before, That which I haue built will I destroy, & that which I haue planted will I plucke vp. When Christ rebuked the unthankfulness of the *Jewes*, he saide vnto them, The kingdome of God shalbe taken fro you, and shalbe giuen to a nation, which shall bring forth the fruites thereof. And againe, The children of the kingdome shalbe cast out into vtter darkenes: for many are called, but fewe are chosen. It behoueth vs not therefore, ouermuch to glorie in victorie. It is sickle, and casuall, and may be lost. Let vs humble our selues vnder the mightie hande of God, let vs acknowledge the wonderfull woork that hee hath wrought in our dayes, and praye him to continue the good thing hee hath begonne among vs. In him we haue our liuing, our mouing, and our being. Wee are nothing but claye before him, that he which reioyceth, may reioyce in the Lorde.

Nowe

2. Ed. 1.

Matt. 21.

Matt. 20.

by B. Iewel.

Nowe it remaineth we consider what wholsome remedies may be deuised, that *Hiericho* be neuer againe restored. Whereof I will saye somewhat, the time so requireth. Here might we marke the practises and policies of noble conquerours, what wayes they take to keepe them selues in safetie, and their conquered subiects from rebellion. Some when they had gotten a citie, thought it enough to overthrowe the walles thereof. Some razed all the castels, and threw down al the holdes. Others haue built strong places, and towers, and furnished them with munition to hydle the people. Others haue spoiled them, & kept them poore. Others haue vnarmed them, and kept them from all weapon. Others to wichdrawe them from vnquiet fantasies, haue set them to plough the ground, and to other bodily labour. Others haue cut off their Captaines, and all such as might seeme able to leade the people, and to moue rebellion. Some haue killed their male childeyn. Some dissolued the olde Lawes, and gaue them newe. Others haue forbidden banquettes and feastes, and all other conuenticles or assemblies, to make them strange one to another. Others haue purposely sowed and mainteined factions, and set citie against citie, surname against surname, blood against blood, that no man might safely trust another.

Some

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Some haue deuised othes and bandes, of conscience: some haue deuised lawes martiall, and other crueltie: some haue transported, and carried away the whole people, man, woman, and childe: as *Nabuchodonosor* did the *Jewes* into *Babilon*, and put others in their place. By these, and such other like wayes, as much as wisdome and pollicie could deuise, they thought to keepe countries, and nations in obedience.

But, as touching our spirituall *Hiericho*, *Iosuah* suffered nothing to stande, he burnt houses, and palaces, and killed man, woman, and childe, and cattell without mercie, altogether. For so God had giuen him in commandement, and so is it often written of him, that where the Lord gaue any people into his handes, hee left nothing remaining, no, were it neuer so little. Of this policie *Moses* speaketh, If you will not driue out the inhabitantes of the lande before you, then those which ye let remaine of them, shalbe prickes in your eies, & thornes in your sides, and shall vexe you in the lande wherein ye dwell: Destroy not some onely, to leaue some: you shall leaue nothing, no not a little. If you do leaue, you breake y^e cōmandemēt of God.

In religion, no part is to bee called little. A heare is but little, yet it hath a shadowe. In the bodie, a little disquict is oftentimes cause of death, The *Ciniphes* were but little, yet are they recond

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reconed among the great plagues of God.

Metellus a noble man of Rome, by receiuing a heare in his milke, was choked with it; & died thereof. Some thinges are small and doe no hurt: some thinges though they bee small, doe great hurt. Therefore doeth God straightly charge his people to keepe the lawe, saying, Thou shalt not turne away from it, neither to the right hand, nor to y left. And *S. Paul* saith, A little leauen leaueneth the whole lump.

Iosue. 1. &
6.
Deut. 15.
& 28.
1. Cor. 5.

I speake not this, because I thinke nothing at all may be left to any speciall purpose. For euen in *Hiericho*, where was made a generall destruction, God himselfe commanded, that all siluer & gold, and vessels of brasle & iron should be saued, & not saued onely, but be brought into the Lordes treasure. Nowe be it, the things that may be reserued, must not be dust, or chaffe, or hay, or stubble: but golde, and siluer, & yron, and brasle. I meane, they may not bee things meete to furnish and mainteine superstition, but such things as be strong, & may serue either directly to serue God, or els for comelines and good order. Such things may be reserued, notwithstanding they came out of the spoile of *Hiericho*.

Iosue. 6.

Nowe to staie the restoring of *Hiericho*, many good wayes may bee deuised. For our consideration at this present, and because the time is farre spent, I will name onely foure
vnto

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unto you. The first, Maintenance of scholes & learning. Secondly, vnderstanding of the cause: that is, that euery man may consider, what hee hath left, & what he hath receiued: out of what darkenes, into what light he is come. Thirdly, kindnes towards God, & thākfulnes. Fourthly, y^e discipline of y^e Church. With these 4. by Gods grace, we may keepe *Hiericho* from restoring. Of eche of these a few wordes, & so I will end.

That learning and knowledge, is able to hinder the builders of *Hiericho*, it is so plaine that it needeth no speache. In the time of *Moses* Lawe, *Aaron* the great Bishop & high Priest, had writtē in a tablet befoze his breast, doctrine, and truth: not onely learning, but also truth: wherby was meant, that neither might bee without other. For, as learning is dangerous and hurtfull without religion, so is religion vnable to defende it selfe, and to conuince the gainesaiers, without learning.

For this cause, the Heathen, when they erected temples in the honour of their gods, did also build libraries, that is, places to keepe bookes: that by such meanes, their priests might growe in knowledge, and bee better able to persuaade others to their religion. *Strabo* writeth of the *Smyrnians*, that they builde a temple in the honour of *Homer*, and ioyned thereto a librarie. *Augustus* the Emperour, built a temple and also a librarie in the honour of *Apollo*. *Traianus* in like maner built a librarie, and called it *Vlpia*,

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after his owne name. At Rome in the Capitol, where all the goddess had a solemne place for to be worshipped in, there was also placed a librarie. Athens was a famous Uniuersitie, and had many colledges, and scholes of learning, Academia, Stoa, Lycaum, Canopus, Pritanneum, Tempe, Cynosura, in which places were diuers sectes of Philosophers. Such were in Persia the wise men, whome they called *Magi*: in Babylon, the *Chaldees*: in India, *Brachmanes*: in Ethiopia, *Gymnosophists*: in Fraunce & England *Druides*, and others in other countries. In all times, the kings and princes which did set forth religion, were also builders of scholes and colleges, & auācers of learning. The people of Israel were neuer in better state (as *P. Phagius*, a learned mā noteth out of their storie) then when they had in euerie towne & village *Bathe chenesoth*, and *Bathe medraschoth*, that is, *Synagogues* wherein they assembled together, and places to preach in. The same *Phagius* reporteth of Hierusalem, that there were in it more then foure hundred comon scholes & *Synagogues*, in which the Law of God was taught. The Patriarke Iacob was called *Minister domus doctrinae*, a Minister of the house of learning, because he applied himself to the knowledge of the law of God, & to godlines. The Prophets of God had their scholes, to heede vnder them such as might after their death draw the people from idolatrie, and

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and resist the false prophetes. They which were so taught by them, were called *Fily Prophetarum*, The sonnes of the Prophetes. *Samuel* taught in such sorte at *Rama*, *Elias* and *Elizeus* the Prophetes, in such sorte, taught the Lawe of God besides *Hiericho*, *Saint Iohn* the Euangelist, taught at *Ephesus*: and *Eusebius* reporteth out of *Philo*, that *S. Marke* had at *Alexandria* sundrie schollers, which gaue them selues to reading and reasoning, and expounding of the Scriptures. Others did the like at *Antioche*, and at other places. Out of such schooles it pleased God to take many excellent men, and place them in his Church, as *Origen*, *Tertullia*, *Cyprian*, *Lactantius*, *Arnobius*, *Basilius*, *Nazianzenus*, *Chrysostomus*, *Hieronimus*, *Ambrosius*, *Augustinus*, who were brought vp in al kinde of learning, & became shining starres, and bright lightes in the house of God, notable defenders of religion, ouerthrowers of idoles, & confounders of heretiques. Christia princes herein haue witnessed their zeale, in setting forth the glorie of God. After *Charles* the great had made his notable conquestes, he erected fīue famous Vniuersities, one at *Paris*, another at *Tolouse*, another at *Papia*, another at *Padua*, & another at *Prage*.

Suidas in
Leone.

Suidas reporteth of *Leo* y^e Emperour, *Cum aliquādo Enlogio Philosopho stipendium dari iussisset, &c.* When *Leo* on a time commāded that
Enlogius

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Eulogius a Philosopher should haue his princely reward, a noble man of his court said, that y money would be better employed for maintenance of souldiers. Nay (saith he) I would rather it might be brought to passe in my time, that the wages which are now bestowed vpon souldiers, might be giuen to mainteine Philosophers.

Alexander Senerus so highly esteemed that famous and notable Lawier *Vlpian*, that when certaine of his souldiers ran fiercelly vpon *Vlpian* purposing to slay him, y Emperour stept forth, and set himselfe betweene the body of *Vlpian*, & the furie of the souldiers, and couered him with his own roabes, that the souldiers might know how careful he was for y good estate of *Vlpian*.

As also for the contrarie, such as haue practised crueltie vpon learned men, and haue hated knowledge, are worthely discommended in the stories of all ages. I tolde you before of y wicked *Apostata Iulian*, how he forbade y Christians should bring vp their childre in learning. Such an enemy to knowledge was also *Licinius* the Emperour, who called learning the poison and ouerthrowe of common weales. The like is reported of *Caligula*, *Caracalla* and *Domitians*, that either they utterly hated all manner of learning, or had some speciall malice against y writings of some one notable man, and therefore sought to destroy the. Such was the policie of
Satan

Charion
Chronic.
lib. 3. A-
lex. Scut.

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Satan, so thought he to get the vpper hande, & to ressoze againe his wicked *Hiericho*.

And were these the practises of Deache princes onely? May not we remember the like attempts wrought in our daies? Who wil cal to minde the time that is not farre past, shal finde that this ignorant *Hiericho* had many friendes, who by all meanes drew mē from knowledges: they gaue libertie rather to do any thing, then to seeke vnderstanding, and yet suffered rather the vse and reading of fabulous and vncleane wryters, then of the holy Scriptures, & bookes which caried fruitefull instruction.

Good letters, and studie to encrease knowledge, are not to bee neglected. Such as presume of Gods spirite overboldely, that without their endeuour to vse the whollsome meanes which he hath left vnto his Church they shall & do by special inspiration vnderstand his will, do tempt God. The Prophet *Dauid* prayed for the presence of Gods spirit, but to the purpose he might take profite and fruite of his reading in the law of God. Therefore he saith, Open mine eyes, y I may see the wonders of thy lawe: and giue me vnderstanding, & I wil keepe thy law. And againe, encline mine heart vnto thy testimonies. *S. Paul* taught y *Corinthians*, That no man can say y Iesus is the Lord, but by y holy Ghost: And in y 2, chapter of his first Epistle, saith,

Psal. 119.

1. Cor. 12.

1. Cor. 2.

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saith, Nowe we haue receiued, not the spirit of ^{1. Cor. 2.} the world, but the spirit which is of God, that we might know the things that are giuen to vs of God. This spirit prepared the heart of Paul, ^{Actes 9.} yet sent him to Ananias, that by him it might be tolde him what he should do. This spirit pre- ^{Actes 8.} pared the hearts of the Eunuch, & of Cornelius: yet sent vnto them Philip and Peter to open the ^{Actes 10.} scriptures vnto them. Lydia heard Paul, and the ^{Actes 16.} Lord opened her heart, that she attended vnto the thinges that Paul spake. I haue planted, ^{1. Cor. 3.} saith he, Apollos watered, but God gaue the increase. Thus are we taught, not to forsake the helpees of reading, of hearing, and such like: yet to knowe that neither of them can settle vs vnto godlines, without the especiall grace of Gods spirit. *Augustine saith well, Non verbis hominis fit ut intelligatur verbum Dei: facit Deus ut intelligatis.* The wordes of man doe not cause that Gods worde is vnderstood: God giueth the vnderstanding thereof. And Chrysostome ^{In 3. cap. 2. ad Corinth.} vpon these wordes of the Apostle, Such trust haue we through Christ to God, not that we are sufficient of our selues to thinke any thing, as of our selues, but our sufficiencie is of God, saith: *Hoc est, non ita dicebam fiduciam habemus, ut id partim sit nostrum, partim sit dei, sed totum illi tribuo, acceptumq; fero:* that is, I did not so say we haue trust, that this work is partly ours, & partly Gods: but I allow it, & yeelde

D. i.

it

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it wholly vnto God. The consideration hereof putteth vs in mind to toyne humble and heartie praier to our diligent reading & hearing, & God will giue vs vnderstanding and knowledge,

Howe to conclude this first remedie, where by Hiericho may be kept from building: we may say that of the vse of good learning, which *S. Augustine* speaketh against those that charge the Scriptures with vnnecessary speeches:

De ciuitat.
dei. lib. 16.
cap. 2.

Solo vomere terra proscinditur, sed ut hoc fieri possit, etiam cetera aratri membra sunt necessaria.

The share onely renteth the grounde, but to helpe this worke, the other partes of the plough are also needefull. We say, eloquence and other liberall artes are to be likened to that part of the Carpenters wimble, which turneth about, goeth rounde, and by litle and litle draweth in the iron, or steele bit. The wooden handle entrencheth not into the wood, but weareth in the pearser: so doe these artes, if they be rightly v-
sed, further the vnderstanding of the worde of God. This vse *Lactantius* seemed to seeke whē

Lib. 3. instit.
cap. 1.

he sayde, *Vellem mihi dari eloquentiam, vel quia magis credant homines ornata veritati, vel ut ipsi suis armis vincantur.* I woulde gladly haue the gifte of eloquence, either because men might giue better credite to the trueth, when it is beautified: or else because the heathen may the sooner be ouercome with their owne weapons. And in another place, he sheweth that
this

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this eloquence must serue and waite vpon the
wise dome of God: *Circumliniatur poculum ca-*
lestis sapientia melle, ut intelligamus nō hominem
loqui, sed Deum. Let the cuppe (of our speech)
be seasoned with the honie of Gods wisdom,
that we may knowe it is God that speaketh,
and not man. Where this is not done, but men
giue them selues rather to be curious in hea-
ring eloquence and pleasantnes of speech, then
desirous to learne the trueth, the worde of
God becommeth vnfruitefull, as it is to be fea-
red in many, that they little accompt of the Gos-
pell of Christ, but seeke to please their itching
eares with fantasies of men. *Augustine* sayeth
to such, *Bonorum ingeniorum insignis est indoles,*
in verbis verum amare, non verba: Quid enim
prodest clavis aurea, si aperire quod volumus non
potest? aut quid obest lignea, si hoc potest? quando
nihil aliud querimus nisi ut pateat quod clausum
est. Such as be of good dispositiō seeke not after
words, but after the trueth: For what auailed a
key of golde, if it can not open that we would
haue opened? & what hurteth a key of wood, if
it can open? seeing we desire no other thing,
but that it be opened vnto vs which is shut.

The second let vs stay at Hiericho be not
restored, is, that the people may be instructed,
why it was ouerthrowen, & why God hath cur-
sed the that shall seeke to restore it. This know-
ledge is a singular gift of God. When Iorde

D.ii.

declared

Laſt. iſſtie,
lib. 5. cap. 2.

De doctrina
Chr. lib. 4.
cap. 11.

declared his fauour towarde *Israel*, among o-
ther his speciall mercies he spake in this sorte :

Jerem. 31.

This shall bee the couenant that I will make
with the house of *Israel* : after those dayes, I
will put my Lawe in their inwarde partes,
and write it in their heartes, and will be their
God, and they shall be my people : and they
shall teach no more euery man his neighbour,
and euery man his brother, saying, Knowe
the Lorde : for they shall all knowe me, from
the least of them to the greatest of them,
sayeth the Lorde. And againe our Sauour

John. 6.

Ioh. 17.

sayeth out of the Prophet *Esay*, They shall all
be taught of God. And in the seuententh of
Saint Iohn, he sayeth, This is life eternall, that
they knowe thee to be the onely very God,
and whome thou hast sent *Iesus Christ*. To

Eph. 4.

this ende, and for this cause, He gaue some
to bee Apostles, and some Prophets, and
some Euangelistes, and some Pastours, and
teachers, for the gathering together of the
Saintes, for the worke of the ministerie, and
for the edification of the bodie of *Christ* : that
we hencefoorth bee no more children wa-
uering and caryed about with euery winde of
doctrine, by the deceite of men, and with craf-
tinesse, whereby they lay wayte to deceiue,
Therefore doeth *S. Peter* cal vpon them that are
of the Church of God, in al places, & they shew
forth the mercies of God, that they witnesse

unto

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unto all the world, what the Lord hath done for
them, in filling them with all spirituall know-
ledge and vnderstanding: Be readie alwayes 1. Pet. 3.
to giue an answer to euery man that asketh
you a reason of the hope that is in you. There-
fore doeth God giue charge to his people the
children of Israel, to heare his Lawe and keepe
his commandements, not as an ordinance that
shoulde stande good but for a season, which
shoulde bee kept onely by them: but also re-
quireth that they teach the same to their po-
steritie, that so his great blessings may neuer
bee forgotten. For thus hee sayeth, Deut. 9. These
wordes which I commaunde thee this day,
shall bee in thine heart, and thou shalt re-
hearse them continually vnto thy children,
and shalt talke of them, when thou taryest
in thine house, and as thou walkest by the
way, and when thou lvest downe, and when
thou risest vp. Thus doeth God, by promise
that he will giue the Spirit of knowledge
and of vnderstanding vnto his people, and by
raising vp labourers whome he hath sent forth
into his vineyard, Prophets, Apostles, Evan-
gelistes, and Pastours, and teachers, and by
his earnest commandement that wee giue eare
to his worde, and speake of his wonderfull
kindenesse shewed vnto vs and our forefathers,
make it appeare howe needefull a thing it is,
that we knowe his will. Without this know-

D.iii.

ledge

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Iudge we can not loue him as our father, we can not feare him as our Lorde.

But, when we see the miserable blindenesse and ignorance in all places abroad, what hope may we haue to see *Hiericho* suppressed and quite ouerthrowen? It can not be but great inconueniences shall followe in the Church of God, as confusion of order, and dissolution of life, to the endangering of the State, vnlesse by godly care of the Magistrates, some helpe be prouided. This care must shewe it selfe in remouing blinde watchemen which haue no knowledge, who are but dumme dogges that can not barke, who lye and sleepe, and delight in sleeping. These greedie dogges can neuer haue enough (saith the Prophet *Esay*.)

Esai. 56.

Non residence and absence from their cure, is a fault that would be amended in the Shepherdes of the Lordes flocke. Though they be neuer so habile to instruct, and therefore worthy to haue the roumes in the Church: yet, if they haue not a desire to do good, if they feede not *Christes* sheepe, if they be strangers to the people of their charge, if they be not at hande to giue their flockes their bread in due season, what let may there be, but that ignorance and blindenesse shall growe and increas in the people?

Another fault no lesse hurtful to the Church of God, is the suffering of pluralities, when one

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one man taketh the profite of two or more benefices, which is not worthie of one. These *Non residents* and pluralitie men teach not, they knowe not, nor care for the people of their charge: they haue brought this confusion and shame into the house of God. They are blinde guides, they are the darkenesse of the worlde. Against those which are such, **G D D** sheweth his beaue displeasure: My sheepe, Ecch. 34. sayeth he, wandered through all the mountaines, and vpon euery high hil: yea, my flocke was scattered through all the earth, and none did seeke or search after them. And againe, Neither did my shepherde seeke my sheepe, but the Shepherdes fedde them selues, and not my sheepe. And by the Prophet *Ieremie* Ierem. 2. he saith, They that shoulde minister the Lawe, knewe me not. And againe, The Pastours are become beastes, and haue not sought the Lorde: therefore haue they none vnderstanding: and all the flockes of their pastures are scattered. These either be a remnant of the wicked inhabitants of *Hiericho*, that resist the passage of Gods people towardes the land of promise: or such as haue forgotten the commaundement of the Lorde, and haue giuen them selues to doe the sumes of the people, whom the Lord gaue ouer vnto them. These be they that seeke the restoring of *Hiericho*, & the ouerthrowe of *Hierusalem*, therefore the curse of

D.iiii,

God

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God will fall vpon them : the blood of Gods people shalbe required at their handes , because they bring the abomination of desolation into the holy place : because they suffer Christes flocke to perish for lacke of knowledge , and to be carped away after euery winde of false doctrine. God graunt all such , that they may see with their eyes , and vnderstande in their heartes , and knowe the gracious goodnesse of the Lorde , that the people be not through their negligence like horse and mule : but that they may discerne betweene darkenesse and light , and betweene *Hiericho* and *Hierusalem* : that they may be able to giue a reason of the faith which is in them , and that they may teache the same vnto their children. So shall we be buylt vpon a rocke , so shall we stande as firme as mount *Sion* , so shall wee neuer be confounded.

The thirde meanes to stay the buylding of *Hiericho* , is to be thankesfull for the benefites which God hath bestowed vpon vs : and in such sort to leade our life , that it may appeare wee be his seruants. To this ende God hath giuen his holy worde , and to this ende hath he left his holy sacraments , that we shoulde be put in minde of his kindenes , and not become vnmindesfull or vthankesfull , and so receiue his grace in bayne.

But, you wil say, What thanks shal I giue?
Some

by B. Iewell,

Some leade me one way, and some another:
some say here is Christ, some say there is
Christ: I knowe not, nor wherefore, nor howe
to yeelde thanks. Hereto a short answere can
not suffice, and a long would be tedious. Let
vs call to remembrance the Lesson that was
giuen vs in this place on Sunday last: Let vs
search the Scriptures. *Esay* the Prophet saith, Esay. 8.
To the Lawe, and to the testimonie, if they
speake not according to this worde, it is be-
cause there is no light in them. *Chrysostome*
saith, *Nulla modo cognoscitur quae sit vera Ec-*
clesia Christi, nisi tantummodo per Scripturas.
By no meanes may it be knowen, which is the
true Church of Christ, but onely by the Scrip-
tures. Without them our faith is no faith, with-
out the helpe of them wee can not knowe
Christ from Antichrist, we can not knowe the
Church of Christ from the Synagogue of Sa-
tan. Hereby let vs learne to knowe *Hierusa-*
lem, hereby let vs learne to knowe *Hiericho*.
Certainly if the worde of GOD, and the
breath of his mouth bee not able to shewe
this: tradition and custome shall be much lesse
able.

It is a good thing to be thankfull, and to
praise the Name of the most high: the seruants
of God finde cause of thankfulness in considera-
tion of the great & wonderfull mercies continu-
ally powred vpon them. *Moses* commanded *Nisan* Exod. 12.
to be

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Esther. 9.

to bee the first moneth in the yeere, because God had deliuered Israel from the hande of *Pharao* in that moneth. In like sort *Mardocheus* the Iewe, and *Esther* the Queene, sent letters vnto all the Iewes that were through all the prouinces of the king *Assuerus* both neere and farre, enioyning them that they should keepe the fourteenth day of the moneth *Adir* with ioy and feasting, for that vpon that daye God had deliuered them from the hande of *Haman*: and that they woulde not fayle to obserue the same euery yeere.

Psal. 124.

Upon this daye, euen vpon this day I say, the xlii. of this moneth, God sent his handemaide, and deliuered vs. Let vs be kinde and thankfull vnto God for so great blessing. I say not, let vs make it the first day of the yeere. Yet this I say, let vs haue it in remembrance, let vs sing with the Prophet, When the Lorde brought againe the captiuitie of Sion, we were like them that dreame, then was our mouth filled with laughter, and our tongue with ioye. The Lord hath done great things for vs, whereof we reioyce. Let no man be offended herewith, it is onely a remembrance of the mercy of God, it behoueth vs to remember it, it is good to speake of it. For if we haue eyes to see, and neglect not our owne saluation, wee haue now much greater cause to reioyce then *Dauid* had, because the things which are this daye restoyed vnto vs by the

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the goodnesse of our God, are farre greater and
worthier then those, which *Dauid* and the peo-
ple of *Israel* receyued in their deliuerance out
of the captiuitie of *Babylon*. For by howe
much the heauens are greater then the earth,
and God is more excellent then a creature: so
much doeth the knowledge of God, and his
true worshipp, passe all worldly blessing, and
all other felicitie that can bee deuised vnder the
Sunne. For what knoweth hee, which know-
eth not God? Or what worshippeth he, which
worshippeth not God? Wee that worshippeth
not God, hath not the comfort of God: but
hee that hath God, and knoweth God, and
serueth God, hath a sure helpe and defence in
all assaies. Let vs therefore bee glad and re-
ioyce, let vs witnessse our ioye, and sing vn-
to the Lorde a newe song. Let vs kindle in our
heartes the fire of the loue of God, and of our
neighbour, and let the flame thereof breake
out to the glory of God. Let vs decke the al-
tars of our heartes with the flourishing branches
of vertue, and good workes: let vs sacrifice
and kill our lustes and affections. In this ma-
ner if wee shewe our thankfulnessse towards
God, wee shall hinder the wicked purpose of
them that with the restoring of *Hiericho*, we shal
see the lande of Gods promise, and enter into
his rest,

The

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The fourth stape to hinder this buylding is discipline, which is so needefull, that neyther without it shall pee be able thoroughly to discomfyt those that seeke to builde by *Iericho* againe, nor your selues happely and prosperously to goe on forwarde in setting forth the glory and maiestie of our God, and to passe safely to the country promised. It is as the sinewes of the Church to strengthen it, and to loyne and knit the parts thereof together. But, because the time is passed, and this matter weightie, and worthy of larger discourse, I wil leaue it to your godly considerations, and for some other time.

And, thou, O merciful father, rise by we beseeche thee, to iudge thine owne cause, stablish the thing thou hast begonne in vs, guyde our feete in the way of peace, giue force vnto thy worde, blesse thine inheritance, blow downe the walles of *Hiericho*: so shal *Hierusalem* prosper, and her walles be made strong: so shall the day starre lighten our hearts: so shal *Israel* reioyce, and all thy peeple truly know thee, and prayse thy name for ever. Amen.



Aggeus



Aggeus, 1.

2 Thus speaketh the Lord of hostes, saying,
This people say, The time is not yet come that
the Lords house should be builded.

3 Then came the word of the Lord by the
ministerie of the Prophet Hagge, saying,

4 Is it time for your selues to dwell in your
sieleed houses, and this house lie waste?

These wordes be written in the
first Chapter of the Prophete
Aggeus. For better under-
standing whereof, I must call
to your remembrance the sto-
rie of that time, ypon occasion
whereof, these wordes were spoken.

Almightie God, being for many and sundry
causes highly displeased with his people the
Jewes, after he had chastened the many wayes,
and sawe none amendement, at the last gaue
them ouer into the handes of their enemies, and
suffered both the king and all the people of the
countrey to be caried away prisoners into *Ba-
bylon*, where they continued in miserie the
space of seuentie yeeres. In the meane season,
their countrey partly lay waste, and grewe full
of wilde beastes: partly was inhabited by forre-
ners:

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ners : the temple that *Salomon* had buile the in, the stateliest & richest worke of the whole world, was burnt to the ground, and all the ornaments thereof rauened vp, and carped into *Babylon*.

After fiftie yerres, king *Cyrus* shewed fauour towards his people, and did licence them to depart home againe. But as they were about the building, vpon occasion of complaint of their enemies, the whole worke was stayed. At y length, after 70. yerres, God remembered his promise and mercy, and stirred vp the heart of king *Darius* king of *Persia*, who had then conquered the *Chaldees*, to licence the *Iewes* to depart home againe into their countrey, and to reedifie their citie and Temple. This king *Darius* (as the *Rabbines*, or *Doctors* of the *Iewes*, and most part of learned men coniecture) was sonne vnto the King *Assuerus*, begotten of the good Ladie Queene *Hester*, which Lady *Hester* he married after he had embased, & diuorced from him the proude and stubboine Queene *Vasthi*. This was Gods marueylous prouidence, by that meanes twise to deliuer his people. First, by the good Lady *Hester*, from the tyranny of *Haman*, as it appeareth by the storie : and after, by her childe *Darius* cleerely to deliuer them, and to discharge them out of their enemies handes for euer.

Esther 3.

The *Iewes*, notwithstanding they had so gracious a graunt of their King, yet many of them would

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would not returne home, but made their abode
euen there among their enemies in *Babylon*: &
the most part of them that were returned, set to
building of their owne houses, and left the house
of God unbuilt: so soone they had forgotten
Gods mercie towards them. In the tyme of
their trouble, they cryed out, If I thinke from
God, I pray God thinke from me. But being
restored home and at libertie, they sayde, as the
Prophet here reporteth, *Nondum venit tempus*,
&c. The time is not yet come, that the Lordes
house should be builded.

They sawe they had many enemies on eue-
ry side, the matter it selfe was marueylous
weightie, and to their iudgements almost im-
possible. They had begunne before vnder king
Cyrus, and because the matter was then darke,
and their enemies preuailed against them, they
were bitterly discouraged and cast into despaire.
Wherefore God spake to them by the Prophet
Aggeus, Is it time for your selues to dwell in
your seeled houses, and this house lye waste?
Hane you found leysure to set vp & furnish your
owne house, & can you neglect the restoring of
my house? My house (I say) in which my Law
hath bene read and preached to you, where your
fathers haue made mee sacrifices, towards
which house you turned your faces, whensoever
you prayed vnto me in *Babylon*, and were heard?
Therefore saith the Lord, Ye haue sown much,
and

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and bring in litle : ye eate, but yet haue not ynough: ye looked for much, and loe, it came to litle : and when you brought it home, I did blowe it out. You set your ioye vpon vayne things, and the same shal deceiue you.

This place of the Prophet *Aggeus*, I haue thought good to apply to the present state of our time. For, as then the citie of *Hierusalem* was miserably rased, and the Temple of God burnt downe by heathens: euen so hath it fared in time lately past with the Church of Christ, here among vs. And, as then God mollified and softened the heart of the king *Darius* for the deliuey of his people, euen so of his great mercie hath he now stirred vp a most noble & vertuous Ladie our soueraigne Queene *Elizabeth*, for the same purpose. And, as then there were many that set light by Gods benefites, and thought it meete ynough for him to waite vpon their leisure: euen so, I pray God, the same securitie be not founde in vs at this time. I praye God there be none of vs that make light of Gods grace, and sape in our heartes, *Nondum venit tempus*, &c. The time is not yet come, that the Lordes house should be buylded.

1 Wherefore, first I wil proue (by Gods grace) that our Church hath bene ouergrown with errors and abuses; as then the Temple of *Hierusalem* was defaced by the *Chaldees*.

2 Secondly, I wil shewe what things they be, that

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he that doe stay men from the reedifying of this Temple.

3 Last of all, after what sort this Church ought to be builded: and so I will leaue you to God.

Prayers.

Touching the first part, I shall not neede many wordes, for God hath in our dayes sufficiently reuealed, and we haue secne the state of the Church in time past. And in deed, the errors & abuses haue bene so grosse, that who so cannot see them with his eyes, yet may feele and grope them with his fingers. Yet, because I knowe some are not thoroughly perswaded herein, but thinke that the Church of Rome hath euermore bene pure and without spot: and, some others in their writings call it the rule of the trueth, that whatsoeuer that Church sayth, whatsoeuer it be, must needes be true: as Syluester sayth, it is *Infalibilis regula*, a rule that neuer deceyueth.

Some set it aboue the worde of God, as the same Syluester. *A doctrina Ecclesie Romanae & Romani Pontificis sacra Scriptura robur trahit & auctoritatem.* The holy Scripture taketh force and authoritie of the doctrine of the Church & Bishop of Rome. And as Cusanus: *Sequuntur Scriptura Ecclesiam, & non e conuerso.* The scriptures followe the Church, and not on the contrary part, the Church foloweth the scriptures.

Others say, *Impossibile haereticari, &c.* It is not possible

Syluest.
Prierias
contra Lutherum.

Epist. 2. ad
Bohemos.

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possible he should fall into heresies, which followeth the Church of *Rome*. Some others say, yf if Christ & his Apostles were aliue, they were not able to rule the Church in better sort, then it is now ruled, by the Pope & his Cardinales. Thus some schoole doctors haue written, I am able to alleadge mine authoys. Therfore I must of force stand vpon this matter a litle, not because I thinke it needeful, but yf al men may be satisfied.

First, Christ our sauour, as he foreshewed yf prosperous course of yf Gospel, that it should be preached throughout yf world, & that the gates of hel should not be able to withstand it: so he & his Apostles foreshewed also the ruine & decay of yf Church: & that in so many places, & in so plaine wordes, that no man can doubt of it, or denie it.

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|------------|---|
| Mat. 24. | For, Christ alleaging the Prophet <i>Daniel</i> , sayeth, that abomination should sitte in the holy place, and, that there shoulde be such confusion and disorder, that if it were possible the very elect should be peruerter. He sayth, that when he shal come to iudge, there shal scarcely be found |
| Luke 18. | faith in the worlde. <i>Paul</i> likewise sayth, that the |
| 2. The. 2. | man of sinne, that is, such a one as in all things shoulde be contrary to Christ, and is called Antichrist, shoulde sit in the Temple of God, and beare himselfe as if hee were God in deede. |
| Daniel 8. | <i>Daniel</i> sayeth, The trueth shal be cast downe to the ground. And to <i>Timothie Paul</i> sayeth, |
| 1. Tim. 4. | In the latter times some shal depart from the faith |

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faith, and shal giue heede to spirits of error, & doctrines of deuils, *S. Peter* sayeth, There shal *2. Pet. 2.* be false teachers among you.

And, where saith Christ, (I beseeche you consider) where saith Christ, this horrible desolation should be? among y^e Turkes or Jewes? no, but in y^e holy place. Where shal y^e sonne of man scarcely finde faith? where shal the very elect stande in doubt what they may beleue? among y^e heathens or infidels? No, but in y^e Church. Where saith *S. Peter* shal be y^e masters of lies? where sayth *Daniel*, shal y^e trueth be troden downe? where sayth *S. Paul*, shal y^e mā of sinne perch, & settel, & behaue himselfe as if he were very God? among the heathen? No, no good brethren, but *in templo Dei*, In the Temple of God, in the very Church, among the that should beare the name of Christ.

But, forasmuch as it cannot be doubted among Christiā men, that Christ & his Apostles appointed y^e Church in their time in such sort, as no better could be deuised: let vs compare the Church of late time to that original, as y^e vse is, in trying of measures, where, in trial whether is true or false, ye haue euermore recourse to y^e standerd. For, if there be any fault, whatsoeuer it be, the standerd wil betray it. This order Christ himselfe vsted with the priests & Pharises, saying, *Domus mea* *Mar. 11.* *domus orationis vocabitur*, My house shal be called the house of prayer. But you haue gone from y^e paterne or original, & you haue made it a

E.ii,

harbour

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harbour for theeues. And whereas the contention stood vpon diuorse, Christ called them to y^e first original, *A principio non fuit sic*, From the beginning it was not so: they twayne shal be one flesh. And *Saint Paul*, when the holy mysterie of the Lordes Supper was abused, called them home to the first institution, I haue receiued of the Lorde, that which I also haue deliuered vnto you. By this standerd Christ reprobated the *Sadduces*, *Erratis, nescientes Scripturas*, You erre, not knowing the Scriptures. And by the same hee confuted the Deuil, when hee came to tempt him, *Scriptum est*, It is written. This standerd shal bee able to warrant vs, if wee can say truely, *Scriptum est*. For as the learned father *Irenaeus* sayeth, *Scriptura est basis & fundamentum fidei nostra*: The Scripture is the pillar and foundation of our faith. It is rashnesse to beleeue without the warrant or direction of the Scriptures. It is not deuotion, nor catholique faith, but foolish rashnesse.

Nowe howe many wayes, and in howe many poyntes the Church of late dayes hath dissentented from the Church of Christ and of the Apostles (which no doubt was the Catholique Church) it were almost an infinite worke to reckon vp. For they disagree in so many things, that in maner they agree in nothing. Notwithstanding, I wil lay out one or two things before you,

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you, and by them your wisdomes shal ghesse the rest.

Christ gaue the Sacrament of his body and blood to bee frequented in the Congregation, that all shoulde bee partakers thereof, in remembrance of his death, and sayde, *Hoc facite* Luke 22. *in meam commemorationem*, Doe yee this in remembrance of mee. Thus Christ himselfe ordeined and commanded: thus the Apostles, and the catholique fathers in the primitive Church vsed it: and there can no commandement, no example, be shewed forth to the contrary. Yet our later fathers, against Christ, against the Apostles, against the primitive church, haue thought it sufficient, that one priest alone shoulde communicate for all the rest.

Christ deliuered the holy Communion vnder both kindes, and so was it vsed in the primitive Church, and in the times of the doctors, *Chrysostome*, *Ambrose*, *Gregorie*, *Augustine*, and *Hierome*. But our fathers in the Council holden at *Constance* of late yeeeres, haue gone from the originall, and haue decreed against Christ himselfe, against his Apostles, and Doctors: that, to minister the Communion to a lay man vnder both kindes, is an open heresie. Alas, (good brethren) I beseeche you consider by the way, in what state was the Church of Christ then, when Christes owne institution, and the Apostles doctrine was called heresie?

E.iii.

Christ

Sermons preached

Christ, his Apostles, & the catholique fathers
 bled their prayers in a common tongue, that the
 people might perceyue what was sayde in the
 Church, & say Amen. But, how neere our later
 fathers come to that original, it needeth no re-
 hearſal. For you haue heard it taught you as a
 necessary doctrine, that your prayers should be
 in the Latine tongue, although you did not vn-
 derſtande what ye prayed for: and that kinde of
 prayer hath bene called deuotion.

God left order to his Church, *Non facies tibi
 ſculptile*, thou shalt not make thee any grauen
 image. From Christs time for the ſpace of 500.
 yeres, there was no allowance of images in the
 Catholique Church: but our later fathers canst
 take it for a Church, vnleſſe it be decked, and ſet
 about with images.

The Apostles were married (as *Ignatius* and
Ambroſe witnes) & ſo were others y ministers
 of the Church after them, as it is wel knowen,
 for 1000. yeres after Christ. To hold good this
 original, there haue bene certaine Canons ſet
 downe, *Si quis docuerit ſacerdotem ſub obtentu
 religionis propriam uxorem cōtemnere, anathema
 ſit*. If any man teache that a prielt, for colour of
 religiō ſhould cōtemne his wife, let him be ac-
 curſed. And y general councel holden at *Gāgra*,
 as it is ſet downe alſo by *Gratian*, If any put
 difference betweene the prielt that is married,
 by reaſon of his mariage, that he ſhoulde not
 offer

Diſtinc. 28.
 Si quis.

Diſt. 28. Si
 quis diſ-
 cernit.

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offer, & for that cause commeth not to his offering, he is accursed. Yet Pope *Hildebrand* one of the later fathers, decreed, & commanded, that no man should heare such priestes Masse, that had a wife: but caused their tenth to bee burnt, their prayers & blessings to be holden as curses, and the sacrament which they had consecrate, to be spyt at, and troden vnder mens feete.

You wil saye, These be but smal matters, and may be borne withal, for decencie and good order. But you shal vnderstand, that the Canons of the Apostles, and diuers of the first bishoppes of *Rome*, and other holy fathers required, that all such as were present at the ministracion of the Communion, shoulde also be partakers of the Sacrament, and accounted worthy to be put out of the Church, whosoever would not communicate with the Minister. And *Chrysostome* Homil. 3. ad Eph. calleth such a one impudent & malepert, *Quisquis mysteriorum cōsors non est, &c.* Whosoever, sayeth he, doth not communicate, and standeth by, he is shameles & malepert. Communion vnder one kinde, is no smal matter, but such a matter, & of such weight, that *Gelasius* calleth it open sacrilege, to minister y^e sacrament in one kinde.

Common prayer in a straunge tongue, is such a matter, that it taketh away the very vse of comon prayer. For the people (as *Paul* saith) cannot say, Amen, nor be edified, nor giue God thanks. And the Emperour *Iustinian* in a law

C. liii,

that

De consecrat. dist. 2.
canone
Comperit.

Sermons preached

that he maketh, touching the publike prayers of the Church, saith thus, We comānd al Bishops & priestes to minister the holy oblation, & the prayer at the holy Baptisme, not vnder silence, but with such voyce as may bee heard of the faithfull people: to the intent that the hearts of the hearers may be stirred vp to more deuotiō, &c. And let the holy priests vnderstand, that if they neglect any of these thinges, they shal make answer therefor at the dreadful iudgement of the great God, and our sauour Iesus Christ. And yet neuertheles, we our selues vnderstanding the same, wil not passe it ouer, nor leaue it unpunished.

To haue images in the Church of God, is no smal matter. It is forbidden by a general Councel called *Eliberinum*: & *Epiphanius* a catholique father calleth it abomination.

The violent inforcing of sole life, is such a matter, that *S. Paul* calleth it *doctrinam demoniorum*, the doctrine of deuils. And *Daniel* saith, it is one of the markes of Antichrist: Neither shal he regarde the desires of women. Which place *S. Hierome* expoundeth, *Ideo Antichristus simulat castitatem, vt plurimos decipiat*. Therefore doth Antichrist sayne or pretend chastitie, that he may deceiue many.

Thus farre they disagree from the original of Gods worde. But they vse commonly to say, the Church was then in her minoritye and

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and infancie : afterwarde, she was better informed. So when Christ, and the Apostles, and the Doctours please them, they shall rule the matters, they shalbe holy Doctours, and holy Fathers : if not, they shall not be paternes to folow, but children & infants. They vse them as marchants vse their counters: for that counter, which now standeth for a pound, anon after shal be remoued, and made a simple halfpenny. Yet notwithstanding, they cry, Fathers, Doctours, Church : and yet in deepe do al things contrary to the Church of Christ, contrary to the Doctours, and Fathers of the Church.

Two principal things there be, that seeme to beare vp the whole bunnt of the religion, that hath bene in the worlde of late time : the one is the Masse, and things thereunto belonging : the other is the authoritie of the Pope. These two I will briefly compare to the first originall : onely running ouer certaine special branches of them both, in as fewe wordes as I can deuise.

And as touching the Masse, if there be any man here that hath any good opinion of it, and is also learned and able to iudge, let him thinke with him selfe, what Doctour or father in the Primitive Church euer vled, or taught vs to vse a priuate Masse : what Doctour or Father euer heard of 10. 20. or 30. Masses in one Church said at one time : what Father or doctoz
euer

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Hom. 40.
in 1. ad
Cor.

euere taught the Priest to communicate for o-
ther? *Chrysostome* noteth, it is an error to say,
that Sacraments receiued of one, may do good
to others, that receiue them not. What Fa-
ther or Doctor euere taught, that *hoc facite*, was
hoc sacrificate? What Doctour or Father euere
taught vs, that the bread is transubstantiate into
Christes bodie? I assure you that worde was
neuer heard of, vntill nowe within litle moze
then 300. yeeres vnder *Innocentius* the thirde.
What Father or Doctor taught vs, that there
remaine *accidentia sine subiecto*? that Christes
bodie is in a thousand places at once? that y
Priest should holde the bread ouer his head, and
turne his backe to the people? that the Sacra-
ment should be hanged vp in a canopie for the
people to adoze? What father euere taught vs,
that their communion bread should be rounde,
because the earth is rounde? That the Priest
should kisse the Altar, because *Judas* kissed
Christ? that he should wash his fingers, because
Pilate washed his handes? That he should
knocke his breast, in token of the thieues repen-
tance vpon the Crosse? Those thinges haue
bene written by *Durande*, *Bonauenture*, and *In-*
nocentius, and others like of late time: but the
Fathers in the Primitive Church neuer heard
of them.

Yet some men of late time haue beaten into
your heades, y these & many other like thinges
haue

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haue come by succession, euen fro þe Primitive Church, and from the Apostles. But so the coniurers and Sorcerers say, that their bookes of coniuration and sorcerie came from *Moses*, from *Enoch*, and from *Abel*. *Plutarche* writeth, that *Theseus*, *Romulus*, *Hercules*, and other like Princely gentlemen, in deede were bastardes, and were begotten of fathers of very lowe degree: but after they came into honour, and estimation, the people (because they knewe not whose sones they were) thought they had come from heauen, and therefore they called them the sonnes of the gods.

Euen so, these thinges that I haue here reported, notwithstanding in deede they are base borne, yet because they haue stollen into the Church, and haue bene had in honour, some men haue taught you, they haue come euen from heauen, and therefore they haue fathered them vpon Christ, and his Apostles. But in the meane season, they haue not dealt iustly with you, but haue done wrong both to Christ and to his Apostles. *Hierome* writing vpon

Aggeus, sayeth, *Quæ absque auctoritate & testimonij Scripturarum quasi traditione Apostolica sponte reperiunt atque consingunt, percutit gladius Dei*. The sworde of God striketh those thinges which men finde out and deuise of them selues without the authoritie

Hierom.

in 1. Aggei

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authoritie and testimonies of the Scriptures, & deliuer foorth, as if they came by the tradition of the Apostles,

Againe, what Catholique Father taught vs, that the Pope is the head of the Church, aboue kings, aboue Councils, aboue the word of God, greater and of more authoritie then the Apostles: that he can not erre: that the whole world is his diocesse: that he may not be iudged what soeuer he doe, although he drawe a thousande foules downe into hell? that he is neither man nor God, but a mixture medled together of God and man? All these things, our later Fathers haue written of the Pope: and yet I leaue a hundred things vntouched. Thus farre haue they gone from their originall and paterne.

But what greater disorder can there be in the Church of God, then when Antichrist shall come and sit in the place of God? There is an olde fable of Antichrist, that when he commeth, he should turne trees vpside downe, and do such like wonders. But the markes wherby Antichrist shall be knowne in deede, are otherwise set downe in the holy Scriptures. In his coming, abomination shall stande in the holy place, and trueth shall be throwen downe in the earth.

I knowe many men are offended to heare the Pope pointed out for Antichrist, and thinke it an vncharitable kinde of doctrine: therefore
I refraine

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I refraine to ble any such names, and onely wil
reporre to you of other, by what tokens Anti-
christ, when he commeth, may be knownen. Gre-
gorie, as it were in the spirite of prophetic, wri-
ting against Iohn, bishop of Constantinople, saith, *Greg. lib.*
Rex superbia propè est, & (quod dici nefas est) Sa- 4. epist. 38.
cerdotum est preparatus exercitus: The King of
pride is at hande, and (which is vnlawfull to be
said) an armie of priestes is prepared. By these
tokens, saith Gregorie, you may know him: he
shalbe the prince of pride, and he shal haue an ar-
mie of priestes to waite vpon him. In another
place he saith, *Quisquis se vniuersalem sacerdo-* *Greg. lib.*
tem vocat, vel vocari desiderat, in elatione sua 6. epist. 30.
Antichristum præcurrit. Whosoever calleth
him selfe the vniuersal priest, or desireth so to
be called, in the pride of his heart is the fore-
runner of Antichrist. These wordes were writ-
ten by Gregorie more then 900. yeeres since.

If there were euer any that might be knowe
by these tokens, which was or is the prince of
pride, & is called or desireth to be called the V-
niuersal priest, or B. or hath an armie of priestes,
I leaue that to your iudgement, whether y same
be he whom Gregorie describeth, or some other.
I pray God to lighten the eyes of all the world,
that all the world may spie him, and the man of
sinne may be reuelled.

When the woman of Samaria saw the mira-
cles that Christ had done, and heard some men
doubte

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doubte whether he were Messias or no: why (quoth he) when Messias shall come, shall he do more signes, then this mā hath shewed? So may we say by the Bishop of Rome, when Antichrist shall come, shall he worke more signes, then they of that See haue done? shall he worke more disorder in the Church? shall he do more to the dishonour of God, and against Christ?

Some man will say, that for vnitie sake it is meete, y some man be named head of y Church.

Greg lib.
6. epist. 36.

But Gregorie saith, *Si quantitatem vocis perpendimus, duae sunt sillabae: Si pondus iniquitatis, vniuersa perniciēs.* If we weigh the quantitie of

Lib. 6. epist
24.

the worde, it standeth in two sillables: if we consider the weight of the wickednesse, it is an vniuersall destruction. Unto Anastasius the Bishop of Antioche, he writeth thus, To dissemble the iniurie done to your honour, if one Bishop be called vniuersall, then if that one vniuersall Bishop fall, the whole vniuersall Church goeth to ground. Therefore Franciscus Zabarella, a Canonist, seeing the great inconueniences that grew hereof, saith, The popes do now whatsoever they list to do, yea although it be vnlawfull, & are become more thē God, Hereof hath folowed infinite errors. For the Pope hath inuaded and entred vpon all the right of the inferiour Churches: So that the inferiour Bishops may goe for nought, and vnlesse God helpe the state of the Church, the vniuersall Church

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Church is in danger. In consideration of this great danger which hereby groweth to y^e whole Church, Gregorie saith to Iohn the Bishop of Constantinople, *Tu quid Christo vniuersalis Ecclesia capiti in extremi iudicii dicturus es examine, qui cuncta eius membra tibi met conaris vniuersalis appellatione supponere?* What answer wilt thou make at the tryal of the last iudgement vnto Christ the head of the vniuersall Church, which thus by the name of vniuersall Bishop seekest to make all his members subiect vnto thee? Lib. 4. cap. 38.

This decay of the Church, the olde Catholique Fathers foresawe in their time. When Constantinus y^e Emperour endowed the Church with landes and possessions, they say there was a voyce of Angels heard in the ayre, saying, *Hodie venenum infunditur in Ecclesiam*, This day poyson is powred into the Church. If there were poyson powred into the Church then, I doubt there was neuer triacle powred into it since. This we see that from that time thee hath done worse and worse. Augustine findeth fault with the multitude of ceremonies, and sayeth the Church in his time was in worse case by mans deuises, then was the Church of the Iewes. Bernarde sayde, There is no parte sounde in the Clergie. And againe, They which chuse the first places in the Church, are chiefe in persecuting Ioh. de p²-
ris cap.
22. in vita
Siluestri.

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persecuting Christ. And againe, *Non doctores, sed seductores: non pastores, sed impostores: non praelati, sed Pilati*. They be not teachers, but deceiuers; they are not feeders, but beguilers; they be not Prelates, but Pilates.

What should I hold you with calling the fathers to witnes in this matter: they them selues that haue bene proctors for y^e Church of Rome, are contented sometimes to acknowledge, that they haue forsaken the original, *Latomus* findeth fault that y^e Lords supper was ministred to the people in one kinde only, *Abbas Panormitane, Faber, Pius secundus*, founde fault wth the forbidding of priests marriage. *Ex agamia* (saith *Faber*) *multi lapsi sunt in pedicas diaboli*. Many haue fallen into the snares of the deuil, by forsaking mariage. And further, expresseth y^e mischieuous purpose of those which brought such ordināce into y^e Church, by a similitude, saying, *aranea texunt subtiliaretia &c.* Spiders weaue their webs so smal & fine, y^e they may scarcely be seene: if any thing fal into the, they first set vpō the head thereof, & so take away al sense & feeling. *Albertus Pighius* confessed there were errors & abuses in the masse: I will say nothing of their life. Some of the selues saie, y^e they succede *Peter* in place, but *Iudas* in life. *Boniface* being himself a bishop, said, In old time we had treene chalices & goldē priests, but now we haue treene priests, and golden chalices. And *Adrian* being

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being also a Bishop, said, *Succedimus non Petro in docendo, sed Romulo in parricidio.* Wee succcede not Peter in teaching, but Romulus in slaughter of our brethren.

Yet notwithstanding (say they) wee are successours to Peter, and vicars of Christ: wee are the Church. But Christ taketh it for an argument against the Scribes and Pharisees, This did not Abraham, You are not the Church, you are of your father the deuil. And *Micheas*, My Priestes teache for reward, and my Prophetes prophetic for money, and yet they rest them selues vpon the Lorde and saye, is not God in the midst of vs? Are not wee the Church? Therefore night shalbe vnto you for a vision, and darkenes shalbe vnto you for a diuination, and the sunne shal goe downe ouer the Prophetes, and the daie shalbe darke ouer them.

I wil speake nothing of the blindness of the time past, for our aduersaries take that for a special holde, and cal ignorance the mother of deuotion: and say, Scriptures are a buckler, and a defence for heretiques. Not long sithence, in this citle there were certaine interrogatories put forth, to inquire of such as then they called heretiques, whereto one inquirie was made in this sort: Item, whether you knowe or haue heard of any person or persons within your parish, that hath kept, or at this present doth keepe, any heretical, naughty, and seditious booke or

P. 1.

bookes,

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bookes, especially English testaments, or Bibles. If saine not this of my selfe, the booke is to be seene, imprinted euen in this yerde. But this matter wil soone be answered, wil they say: for it followeth, Falsly translated. That were somewhat, if they would appoint you out one, that were translated aright: or did alowe any translation of the testament in English to be vled.

Whensoever any great Eclipse chanceth in the sunne or moone, some maruclous impression, or change, or mortalitie foloweth vpon the earth. Euen so, when true knowledge faileth in the Church of God, it can not be but the soules of the people shal perish. If in the litle time of *Moses* absence, the people forgate God, and fell to idolatrie: if when *Christ* slombred, and tooke but a litle nappe in the shippe, the ship began to drowne: howe shall it be with them that receiue not *Moses* at all, and giue no place to our sauiour *Christ*, who onely is able to saue the Church from drowning? For as *Hilarie* saith, *Ecclesia* intra quas verbum Dei non vigilauerit, naufragae sunt: Non quod Christus in somnum relaxetur, sed quod somno nostro consopiat in nobis. Those Churches are in danger of drowning, wherein the word of God waketh not: Not for that *Christ* is in any slomber, but because his word is heauie in vs through our heauines. And *Orig.* sheweth how dangerous y^e state of the is where the Gospel is not preached. Such a Church can

Hillar. in
Mat. cap. 8.

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not stand before the abomination of desolation stedfast, or without danger of seducing.

And therefore Christ compareth his Church to the weakest things that be. Sometimes he calleth it a vine, which onles it euermore be pruned and borne vp, & looked vnto, & pruned, of it selfe is not able to stand, but falleth to the ground, & groweth wilde. Sometimes hee likeneth it to a flocke of sheepe, which without attendance, is ready to take infinite maladies. Sometime to a ship, which if it be not wel prouided on euery side, if it be destitute of light of sunne & starres, is in danger of the rocke, and windes, & surges of the sea. Sometimes to the moone which hath no light, but from the sunne.

What needeth more prooofe in a matter being of it selfe so cleere? Christ him selfe, & Daniel, & Peter and Paul gaue vs warning that this confusion should come to passe in y church of God. We see with our eyes, how farre we are straied from the original. We see what darkenes and blindnesse hath bene euen in them that shoulde haue ruled the sterne. Good men haue had their eyes opened, and haue pointed to vs that the pilote of the shippe a long time hath bene Antichrist. The auncient and olde doctours in their time foresawe that this great captiuitie and confusion, was conning euen vpon them. Our fathers of later yeeres, though our aduersaries and patrons of the contrarie cause:

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yea, the Bishops of Rome and their chiefe pillars, doe confesse that the paterne and original, hath not bene kept. Discipline which is the greatestt bonde of the Church, hath bene broke: I praye God it may now be restored. The sacraments that Christ left for our most comfort, haue bene miserably mangled and defaced. Our prayers haue bene without spirite and veritie, and so abused, that in deede they were no prayers.

What greater proofes or authorities doe we looke for? Nowe then, can there bee any man so wilful, that wil saye, there hath bene no disorder in the Church: or, that Christ himself, and his Apostles (if they were alivē) could rule the Church in no better sort, then it hath bene, and is by the Pope and his Cardinales?

But me thinke I heare some say, The church can not be so forsaken, it is the house and temple of God, it is the spouse of Christ: Christ made her a sure promise, that hee would neuer forsake her. *Ero vobiscum vsq; ad consummationem seculi.* I will bee with you to the ende of the worlde. Al this is true, yet is it not true, that euery particular Church of the worlde shal be established for euer. For, was not this temple that Salomon builde, the temple of God? yet was it ouerthrowen, and burnt downe to the ground by the Chaldees. Iupiters image was set vp in it by Antiochus, It was after ward ouerthrowen by

Matt. 28.

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by the Emperour *Titus*, yet was it the temple of God. Gods house is a house of prayer, yet *Christ* saith, *Vos fecistis speluncam latronum*, you haue made it a denne of thieues. The Lord made choise of his Vine, he loued it, it was a chosen heritage, yet *Hieremie* sayeth, Many pastours haue destroied my vineyarde, and troden my portion vnder foote: of my chosen place, they haue made a desolate wildernes, *Hierusalem* was called the holy citie, yet is shee charged, that shee hath played the harlot and done shamefully. The *Jewes* called the selues the people of God, but *Christ* calleth them the Synagogue of Satan. The Church of God is called the holy place, yet *Christ* saith, the abomination of desolation, and *S. Paul* saith, the man of sinne shal stande in the holy place.

Luke 19.

Ierc. 12.

Reuel. 2.

If we beleue *Christ*, and his Apostles, that forwarned vs hereof: if we beleue the olde doctors: if we beleue the writers of later peres: if we beleue such as God hath stirred vp in our time to reuiue his Gospel: if wee beleue our aduersaries: if we beleue our own senses and experience: let vs cōfesse that the Church hath bene defaced with abuses: let vs giue God thanks, that of his great mercies hath restored it, and let vs euery man endeouour to reedifie it.

God had mollified the Kings heart to bee gracious towardes them, he had deliuered the, he had restored them home to their countrie, hee

F. iii.

gaue

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gave them Prophetes to call vpon them, and a godly Prince to rule ouer them: but the people cried out, The time is not yet come that the Lordes house should bee builded. Here must I touche the causes that withholden men from the building vpon Gods Temple, not all that may be reconed: For that would require more time, but onely the chiefest, that shall come to hande.

The first seemed to be dispaire of the cause. For they sawe it was a long trauaile from *Babylon* to *Hiernsalem*. They had bene spoiled of all they had, and were poore, and the greatest part euen of their owne people forsooke them, and would not retorne home with them. Their enemies were strong, and laughed them to scorne, and hindered their buildings. Others charged them with sedition, and saide, if these men may once recouer their citie, they will paye no more tribute, they wilbe no longer in subiection, and this matter at length shall redounde to the kings dammage. Looke in your *Chronicles*, and you shall finde that the *Iewes* haue euer bene traitours.

Euen so, when the man of God *Luther* was raised vp by God to refoyme the Church, a friend of his said vnto him, O father *Luther*, you shal neuer be able to preuaile: the Pope, & princes, and al the world are against you. The matter is past recouerie: go into your studie, & say, Deus
misericatur

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miserere nostri. Euen so, whēsoever it pleaseeth God to builde vp y^e walles of his temple, he chuseth out such, y^e for their owne infirmities, & for the force & strength of their enemies, they might be discouraged, and despaire. Euen now that it hath pleased God to restore his Gospel, they that are of the contrarie part, crie out, These men be rebels, they would haue no magistrate, they would haue all things in cōmon. Behold what they haue done in *Heluetia*: beholde what they haue done in *Germanie*. Locke out your *Chronicles*, you shall finde that al the vpproares and seditions which haue bene these fourtie yeeres, haue bene stirred vp by some of them.

But all this discouraged not the good Prince *Zorobabel*, hee armed him selfe with Gods promes against all impossibilities, and so called the people to the building of the temple. And therefore God prospered him, and moued y^e King *Darius* heart to make proclamation, that whosoever would withstande *Zorobabel* in his doings, timber shoulde bee taken out of his owne house, and a gallowes made, and hee thereon hanged without redemption. Euen so, that man of G O D despaired not, though hee sawe all the worlde against him, but gaue the glorie to God. And therefore God blessed his doings as wee see this daye. For it is the cause of G O D, and not of man.

F.iiii.

The

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The zeale of the Lorde of hostes hath done this, I will bring this to passe (saith the Lorde) not for your sakes, but that my name may be glorified among the nations. For God chuseth the weake thinges, and the foolish thinges of the worlde. As for the aduersaries, be they neuer so strong, he that dwelleth in the heauens laugheth them to scorn. These, through feare & dispaire, keepe backe from building the temple.

Some there bee that confesse, that many thinges are out of frame, and ought to be looked on, but they say, it is no time to fall a building. Wee must looke for a generall Councel. And God graunt we may once see that daye, that a general Councel may be called, wherein Christ may sit president, and al these matters that are now in question, may haue indifferent hearing, and may bee decided by the woorde of God.

But alas, they that make a face and shewe of general Councels, them selues stoppe and staie, that there may bee no general Councel. When *Luther* made his first appeale from the Pope that then was, to a general Councel, they made him answere that it was against the decree of Pope *Iulius*, and Pope *Pius*, that any appeale should bee made from the Pope to any Councel.

When the Emperour had compelled them to a Councel, and the Princes of Germanie & common

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common weales, had sent learned men thither: the Bishops that were there assembled, would not heare any of them preache, or dispute, or declare their minde, for onely Bishops may sit & speake in their Council, and such as are sworn to mainteine the Pope. *Aeneas Silvius*, otherwise called Pope *Pius* the second, saith, if a Bishop speake against the Pope, yea although hee speake the truth, yet neuertheles hee sinneth against y^e othe, that he hath made vnto the Pope.

Aeneas Silvius ad capitulum Maguntin.

And last of all, when the Council hath done al that it can, the whole conclusion of the matter hangeth vpon the determination of y^e Pope. Now iudge you, what sentence there is like to be, where as he shal be iudge in his owne cause. Thus when they crie out and speake of Councils, they seeke delay, they mocke with God and man, and in deepe meane to haue no Council.

Saint Paul, after he was called of God, and touched in his heart and conscience with Gods trueth, appealed not to a generall Council, but saith, *Non acquiesci carni & sanguini*, I communicated not with flesh and blood. The kingdome of heauen suffereth violence, and the violent take it by force. There is no Council about God.

Galat. i. Matt. ii.

A Council may testifie the trueth to be truth, but it can not make falshood to be truth. *Augustine* answered most indifferently, writing to *Maximinus* a Bishop of y^e *Arrians*, y^e alleaged a general

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Li. 3. cont. **general Council holdē at Ariminum. *Nec ego***
 Maxim. *Nicenum, nec tu debes Ariminense tanquā pre-*
 cap. 14. *indicaturus proferre cōcilium, &c.* Neither may
 I lay to thee the Council of Nice, nor maiest
 thou lay to me the Council of Ariminum, ei-
 ther of vs thinking thereby to finde preiudice
 against the other. But let vs lay matter to mat-
 ter, cause to cause, and reason to reason, by the
 authoritie of the Scriptures, which are indiffe-
 rent witnessses for both.

*W*hē *Agesslaus* minded to make his passage
 with his armie through his neighbours land, he
 desired licence of the prince of that countrie: the
 prince saide, hee could make him no ready an-
 were, but that he would take aduise of his coun-
 cel. *W*el then saide *Agesslaus*, take you aduise-
 ment: in the meane season, I wil passe through.
 So when our aduersaries delay off, & sojourne
 til they may take their deliberation in a coun-
 cel, let them deliberate while they wil: but in the
 meane season, let vs passe on in the busines of
 God, and take the occasion offered vs to builde
 vp a house to the Lord.

*S*ome other say, it is not yet time: y^e Bishops
 be they that should redresse the Church. *W*ould
 to God they would. For they should be *Lux mū-*
di, The light of the world, they should be Shep-
 heardes, and Watchmen, they should be builders
 of Gods Church. But, what if the light become
 darkenes? What if the Shepheardes become
 wolues?

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toolues? what if the watchmen lie a sleepe? what if the builders become ouerthrowers? *Ieremie* saith, the pastours haue ouerthrowen the vineyard: and is it likely that they wil reare it vp again? *Christ* said vnto y^e Bishops, you haue made my house a denne of theeuers: & is it likely that they wil bring it againe to the former state, and make it a place of prayer? But, O merciful God, what a building is that like to bee, where ignozance is the foundation, where ignozance is deuotion, & the greatest corner stone of the building. I pray God lighten their heartes wth his holy spirite, and make them to bee that they professe them selues to be, the light of the world, and true labourers in Gods vineyarde, & faithfull builders of his house.

In the meane season let vs remember, that in the olde Lawe, whensoever the Bysshop grewe out of order, God rayled by sometimes Prophetes, sometimes Princes, to resourme the Church, to redresse things that were amisse, and to recdiffe the decaies. For the Prince is Keeper of the Lawe of G O D, and that of both Tables, as wel of the first that pertaineth to Religion, as of the seconde that pertaineth to good order. For hee is the head of the people, not onely of the commons and laitie, but also of the Ministers and Clergie. By that authoritie, *Moses* being a Magistrate rebuked *Aaron* the Bishop, for making the golden calfe.

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Ios being a King, redressed the riote of the *Priestes*. *Salomon* being King, first builded the temple of God, & put down the high Bishop *Abiathar*, and set up *Sadoc*. Afterward, the same temple being polluted was restored, not by the Bishops, but by the Kings *Ezechias*, *Iosias*, *Abias*, *Iehosaphat*: and at this time after the captiuitie of *Babylon*, it was restored, not by the Bishoppes, but by *Zorobabel* the Prince of *Inda*.

And after the conuining of *Christ*, when the Emperours became *Christened*, *Constantine*, a Godly Emperour, threatened the Bishops, if they would not be ruled, hee would take vpon him to see them punished, as hauing in deede authoritie and power ouer Bishops. And *Iustinianus* in his lawe threateneth the Bishops, that if they would not make their prayers in a loude voyce, that y^e people might say Amen, he would punish them with his sword, as hath bene sayde before.

But what needeth more examples? When the Arke of God was restored home, *Dauid* being King, plaied the chieftest part: *Dauid* being King, made *Psalmes* and ditties: *Dauid* being King, daunced before the Arke: and being king set the Bishops & *Priestes* in order. And for this cause they are kings, euen to serue y^e Lord. And therefore they doe not wel that deuide common weales in two, and deuise two heads, the one for
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the spiritualtie, the other for the laitie. For S. Paul saith, *Omnis anima superioribus potestati-* Rom. 13.
bui subdita sit. Let euerie soule be subiect to the
higher powers. Euerie soule, whether he be bi-
shop, Cardinal, or Pope, all are subiect to their
Prince. And Chrysostome vpon that place, saith,
Etiā si Apostolus sis, si Euangelista, siue Prophe- Hom. 23. in
ta, siue quisquis tandem fueris: neq; enim pietatem 13. Rom.
subuertit ista subiectio. Yea, if thou bee an Apo-
stle, if thou be an Euangelist, if thou be a Pro-
phete, or of what state soeuer thou be: for this
subiection is no hinderance to Godlines. And
of the superiourtie of Princes power, Tertullian Tertul. ad
speaketh thus, *Colimus imperatorem, ut hominē* Scapulam.
ā Deo secundum, solo Deo minorem. Wee wor-
ship the Emperour as a man next vnto God,
and inferiour onely vnto God.

Some other there be that see and know, that
the Church of God is now a building, and yet
not onely reſtaine them ſelues from the worke,
but alſo ſpurne downe that other mē haue built
vp: that ſee we teach nothing but the worde of
God, and the doctrine of the primitive Church:
& yet leaſt they ſhould ſeeme to receiue the doc-
trine which they haue perſecuted, inſorce them
ſelues to be conſtant, and lay violent handes vpo
their owne conſcience, and ſaye, *Non regnabit*
ſuper nos, He ſhal not beare rule ouer vs: and as
Pharao ſaid in the hardnes of his heart, Nefcio
Dominum, I knowe not the Lord,

I take

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I take not here vpon mee to iudge other mens consciences : but such men there haue bene, as wee may knowe by reading, and as God hath opened by notable iudgement, and I praye God there be none such now. I pray God there bee none that offende against their owne conscience, and knowledge, and against the holy spirite of God.

But alas, I speake not now of the ignorant and vnlearned sorte of people, that offende of simplicitie, and haue a zeale of God, although it bee not according to knowledge : but I speake of them that bee learned, that knowe well, that wee teache you nothing this day, but that Christ and his Apostles taught before vs, and was euermore frequented throughout in the Church, vntill all thinges grewe to corruption. And of the contrarie part, they doe knowe, & their consciences do testifie vnto the, that their doctrine for the most part is contrarie to the vse of the primitive Church, contrarie to the Apostles, contrarie to Christ him selfe.

Yet wil these men sooner leaue their lining, then bee present at the hearing of an English prayer, or communicate with the people vnder both kindes. They cal it a schisme to haue the common prayers in a tongue that the people may vnderstande. To communicate vnder both kindes, they call it a schisme. If for the Ministers to be married, they cal it a schisme. And other like thinges which were tedious to rehearse

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at length. Those things which were ordeined by Christ and his Apostles, & vled throughtout the whole Catholique primitive Church without question, they cal schismatical.

O mercifull God, shall wee say, that al the whole worlde of the Christians, euer from Christes time, vntill the late time of these later fathers, was in a continual schisme? Shall wee say that *S. Augustine*, *S. Ambrose*, and ether old fathers, were schismatiques? Shall we say that Christ and his Apostles taught vs schismes? or that was once true, and Christian doctrine, is it nowe become a schisme? Is the Church nowe within fife hundredeth yeeres become Catholike, and was Christes Church, and the Apostles Church, and the doctours Church not Catholique? O Lord, if we be deceiued, thou hast deceiued vs: for if in these doings we be schismatikes, for hauing prayer in a known tongue, or for communion vnder both kindes, or for the marriage of Priestes and Ministers, where as thou gauest thy communion vnder both kindes, and didst chuse such as were married to be thy Apostles, and didst pray in the common and vulgar tongue, as also thy Apostle *Paul* taught vs to do: If this be schisme, we are become schismatiques, for following thine example, & that ordinance which thou hast left vnto thy Church.

But *S. Hillarie* sheweth, how we shalbe sure to know an heresie of a schisme, *Hac est regula fidei*

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fidei: Christus dixit, Apostolus dixit. This is a rule of faith, to say, Christ hath saide it, the Apostle hath saide it. *Christ saith, Bibite ex hoc omnes,* Drinke ye al of this, without exception. *Paul biddeth vs to pray so,* that the people may saye, Amen. And saith, *Honorabile coniugium in omnibus,* Mariage is honourable in al men, Then is this by *Hylaries* rule the Catholique faith, & the contrarie is Schismatical: for our faith is builded vpon the foundation of the Apostles and Prophets. *S. Ciprian saith, Non pax est sed bellum, nec Ecclesia inagitur, qui ab Evangelio separatur.* It is no peace but warre, no Catholique peace or vnitie, but open warre and schisme: neither can he say, I am of y Church, that is diuided from the Gospel, *Iustinus Martyr,* as it is reported by *Eusebius,* saide, *Ipsi Domino non acquiescerem, si alium Deum diceret prater omnium Creatorem.* I would not beleue Christ him selfe, if he should saie there were an other God, then the creator of al things. If he would not beleue God him selfe, teaching otherwise then is set down by the worde of God, much lesse would he beleue the Church, teaching contrarie to the Gospel.

Ciprian.
Sermone
3. de lapsis.

Ecclesia.
histor. li. 4.
cap. 18.

God of his mercie graunt that all our controuersies that we now stand vpon, may be heard and determined by Gods Gospel, and open the eyes of our aduersaries, that they may see the hope wherunto they are called, In the meane season

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season. let not vs shunne or refraine the, but ex-
horte and counsell them with all sobriety in the
spirite of meekenes, as our brethren. Who
knoweth whether God of his mercie will call
them to repentance? As God said to *S. Paul* by
reuelation, *Populus mihi multus est in hac ciui-
tate*, I haue much people in this citie: So I
trust I may say, at least I doubt not but we
may charitably hope, God hath a great number
euen among them that runne to the Halls,
that wil yet heare no reason, but are stubburne
and wilfull. Their hearts are in the handes of
God, and he is able, and will mollifie them,
and of stonie will make them fleshy, and of
stones make them the children of Abraham,
and the principall corner stones in the building
of his Church.

Other impediments there be, that keepe
men from the building of Gods house. But
that which God complaineth of by the Prophet,
is, that euery man sell to builde his owne
house, and lest the house of God vnbuilded.
This is the corruption of our nature. Such
things as we shoulde glorifie God withall, we
abuse most to the dishonour of God. There-
fore Christ calleth them thornes, and the
Mammon of wickednesse, not because they
are so of them selues, for they are the giftes of
God, but because our frowarde nature maketh
them so.

G. i.

The

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Esay. 5.

The man, as Christ sayeth in the Parable, that was bid to the marriage feast, sent worde that hee was married and coulde not come, *Esay* saith, The harpe, and viole, and timbrel, and pipe, and wine are in their feastes: but they regarde not the worke of the Lorde. The fantasies and pleasures of this life rauish our mindes, and pull them cleane from God. So sayeth the Prophet, You can haue your houses sieled, and furnished: in the meane while, my House lyeth forsaken. O that *Aggeus* the Prophet were nowe aliue, and sawe the rearing vp of Gods Temple here in Englande. What, thinke you he woulde say, You builde your owne houses, and leaue the house of God forsake? Nay, he woulde say, you builde your owne mansions, and pull down the house of God.

The Masters of the worke, builde benefice vpon benefice, and Deanrie vpon Deanrie, as though *Rome* were yet in Englande. The poore flocke is giuen ouer to a wolfe: the poore children crye out for bread, the bread of life, and there is no man to breake it to them. The Noble man or Gentleman, the Patrones of Benefices, giue presentations of benefices, either to bee Farmours them selues, or else with exception of their owne Tenthes, or with some other condition that is worse then this,

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this, The poore Minister must keepe his house, buy him Bookes, relieue the poore, and liue, G O D knoweth howe, and so doe you too.

O good my Lordes and brethren, I come not hither to bee a Patrone for money matters: God seeth my heart before whome I speake it. But I see Gods Temple by this meanes is forsaken. Young men, such as are of most towardenesse turne them selues to be Physicians, or men of Lawe: yea, Clerkes, or Apothecaries. The matter is so vsed, that they are ashamed to be Ministers in Gods Church. They shoulde not so doe, saye you: no, neyther yet you, as your doings are, can be angrie with them. They are not Angels, but your owne children, your brethren, your cousins, of your owne affections, of your owne flesh and blood, and they thinke them selues to good to become your slaues. O mercifull God, at the beginning of the Gospell, every man brought his goodes, and layde them at the feete of the Disciples. Nowe every man is readye to pull out in a manner necessary sustenance, euen out of the mouthes of Christs Disciples. Then that that was every mans owne, every man made it common, and no man counted it to bee his owne. Nowe that appertaineth to others,

G. ii.

and

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and is appointed to the building and preserving of Gods Church, that euery man layeth handes on, and counteth to bee his owne. In the meane season, the pooze Uniuersties are neglected, the Schooles euery where unfurnished, the youth diuened and chased away from the building.

Thinke of this in your heartes: Consider with your selues. There lacke already Ministers throughout the Realme, to teach the people, & to builde vp the walles of Gods Church. One pooze hireling is diuened to serue two or three Parishes. The sicke hath no man to comforte or counsell them: the dead haue no man to burie them: one man buryeth another. That thing I knowe is not materiaill: yet it seemeth not so to all men, and our bodyes are the Temples of the holy Ghost, and ought reuerently to be brought to their graues.

View your Uniuersties: view your Schooles which euer haue bene nourceries to this purpose: alas, howe many shall you finde in both the Uniuersties, and in all the Schooles through Englands, not onely that are already ripe, but also that are minded to the Ministerie? If they be not founde there, alas where thinke you to haue them? where thinke you will they bee founde? thinke you that they will springe out of the grounde, or droppe downe from the heauens? No, no, they be of you, and must

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must be bredde and reared amongst you. If there be none to be founde, nor hope of any to be hereafter, be you well assured that Actes of Parliament, and Proclamations, are not enough to content the conscience of the people, and to builde by the Temple.

Oh, that the Queenes Maiestie knewe the great scarcitie, and miserable neede of Ministers that is abroade. And I beseech you good my Lordes, and other Honourable and worshipfull that are here, that haue or may haue accesse vnto her, to put her in remembrance, that her grace will be mindefull of the house of God, and redresse the greedinesse both of corrupt patrones, and of such who engrosse and gather into their handes many liuings, being them selues the remnant of the ignorant and persecuting *Babylon*: and yet leaue to take charge ouer the people, blinde Syr Iohns not onely lacke Latin, but lacke honestie, and lacke conscience, and lacke religion. It would be a great furtherance to the Church of God, a wonderfull way to encrease Schooles, and the Uniuersities.

Nowe remaineth the last parte that I haue taken in hande to speake of: that is, of the manner of the building. Whereof, because y^e matter of it selfe is long, and I scanted of time, I will speake two wordes, and so make an ende. And what better way can bee deuised to restore

Christes

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Christes Church, then that we see used by Christ him selfe? Christ, when he was appoynted of the Pharisees in the case of diuorice, whether it were lawfull for a man to put away his wife vpon any kinde of matter, and to marrie another, called them backe to the Scriptures, *Ab initio non fuit sic. Scriptum est.* From the beginning it was not so. It is written. And so in other places in like matters, he saith, *Scriptum est.* and euer returneth them to the Scriptures. The same order used *Esaias: Ad Legem, & ad Prophetas:* Haue recourse to the Lawe and the Prophets. So *Iosias*, so *Ezechias*, so *Iosaphat* reformed the Temple of God when it was polluted, according to the paterne of the Scriptures. For as *Tertullian* saith, *Peraque ad vniuersas hereses iam hinc praiudicatum est, id esse verum quodcumq; primum, id esse adulterum quodcumq; posterius.* By this rule, we may equally prescribe against all heresies, that is true that was first appointed, that is false that was afterwarde deuised. *Saint Augustine* sayeth, *In Scripturis didicimus Christum, in Scripturis didicimus Ecclesiam: has Scripturas communiter habemus, quare non in eis & Christum & Ecclesiam communiter retinemus?* In the Scriptures we haue learned Christ: in the Scriptures we haue learned the Church: these Scriptures wee haue indifferently betweene vs, why doe wee not after one sorte holde Christ

Tert.ad.
uerius
Praxeam:

Exhortat.
ad con-
cordiam
Eccles.
Toni.2.

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Christ and the Church by them? And againe, where hee writeth against Petilian a Donatiste, *Non audiamus, hæc dico, hæc dicis: De vnitat. Ecclef. Tom. 7.* sed audiamus, hæc dicit Dominus. Sunt certi libri Dominici, quorum authoritati virique consentimus, vtrique credimus, vtrique seruimus: Ibi queramus Ecclesiam, ibi discutiamus causam nostram. Let vs not heare, thus I say, thus thou sayest; but let vs heare, Thus sayeth the Lorde. There be certaine bookes of our Lorde, vnto the authoritie whereof eche part agreeth, eche parte beleeueth, eche parte yeeldeth: there let vs seeke for the Church, thereby let vs examine and trye our matters. This is that Rocke vpon which Christ hath builde his Church: against this Rocke the gates of Hell shall not preuaile. Augustine speaketh this in a pretie allusion: *Non me edificabo super te, sed te edificabo super me.* I will not buylde my selfe vpon thee, but I will builde thee vpon me. The same affirmeth Hierome, Basil, Cyril, Hillarius, and other the Ancient writers. It woulde bee too long to alleage any more, onely I will recite vnto you Lyraes iudgement of these wordes, more for that he was one that fauoured our aduersaries, then for the weight of his authoritie. *Super hanc petram, saith he, id est, super Christum:* Vpon this rocke, that is, vpon Christ: 16. Math.

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ex quo patet, quod Ecclesia non consistit in hominibus ratione potestatis &c. Whereby it is manifest that the Church is not among men, by reason of any Ecclesiasticall or Seculare authoritie or dignitie: because many Princes and chiefest Bishoppes haue forsaken the faith: therefore the Church resteth in those persons, in whom are to be founde true knowledge, the confession of faith, and acknowledging of the trueth. Wherefore the foundation of this building, whereupon all the whole worke must rest, must be Christ and his holy worde: for as *Saint Paul* saith, No man can lay an other foundation, then that which is layed already, Iesus Christ.

1. Cor. 3.

The Emperour *Domitian* pretending a re-
fourming of the Empire, which afore his time,
Tyberius, *Caligula*, *Nero*, and other wicked
Emperours had spoyle and defaced, asked a
Philosopher, one *Apollonius Tyanicus*, what or-
der were best to be taken therein. *Apollonius*
made him answer, Syr, if it please your Ma-
iestie, you must doe as the Musitian had his
Schollers doe. Howe is that sayde *Dom-
itian*? Marie Syr, quoth *Apollonius*, there
was a cunning Musitian that set his Schol-
lers to an ignorant and a homely minstrell
to learne Musicke of him: but before hee sent
them out he gaue them this Lesson, whatso-
euer

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ener you see your Paster doe, see that
you auoide it, he is vnlearned, and his lessons
and maner of fingering nought: therefore see
you doe the contrary. Euen so may I saye,
whatsoeuer wee see that they haue done, that
were our later fathers before vs, that haue de-
stroyed Christes Church, let vs remember to
do the cōtrary. Their foundation as you know,
and as they themselues confesse, is ignorance:
let our foundation be Christ, and knowledge of
Gods worde. They haue pulled the Scriptures
out of the peoples heades and handes, that no
man might see their doings. Let vs exhort all
men, as *S. Chisostome*, *Origen*, and other holy
fathers did, to reade the Scriptures, that all the
worlde may see our doings. They buylde Gods
worde vpon the Church: let vs, as *Paul* doeth
teache vs, buylde the Church vpon Gods word.
They contrary to God, & contrary to his word,
haue made the Bishop of *Rome* supreme head of
the Church, contrary I saye, to the worde of
God haue they made him supreme head of all the
Church. These are not my wordes, but *S. Gre-*
gorie, who was himselfe a bishop of *Rome*, sayth
of them, *Pia leges, veneranda Synodi, ipsa Domi-*
ni nostri Iesu mandata, superbi atque pompatici
cuiusdam sermonis inuentione turbantur. The
godly lawes, the reuerende Synodes, and the
very commaundements of our Lorde *Iesu*, are
broken, by the inueption of a certaine proude
and

Greg. lib. 4.
epist. 32.

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and pompous name. And thereof as *Gregorie* himselfe testifieth, hath ensued *Vniuersa pernicios*es, An vniuersal destruction,

Marke, I beseeche you, and let it not out of your remembrance. They say, this is the key of the Church, that one be the head of it, to rule it, and to gouerne and keepe in vnitie all the rest. But *Gregorie* which was himselfe a Bishoppe of *Rome*, sayeth, it is *Vniuersa pernicios*es, A general corruption and plague of the Church.

Let vs according to Gods worde, according to the Canons, knowe, that as *Cyprian* sayth, *V-*

*Ciprian. de
simpli. pre-
latorum.*

*nus est Episcopatus, cuius a singulis in solidum
pars tenetur.* There is but one Bishopricke,
part whereof is holden in whole, of euery se-

*Hieron. ad
Euagrium.*

uerall Bishoppe. And as *Hierome* sayeth, *Vbi-
cunq; fuerit Episcopus, siue Roma, siue Engubij,
siue Constantinopoli, siue Rhegijsiue Alexandria,
siue Tanais, eiusdem meriti, eiusdem est & sacer-*

dotij. Wheresoeuer there be a Bishop, be it at *Rome*, be it at *Engubium*, be it at *Constantino-*
ple, be it at *Rhegium*, be it at *Alexandria*, be it at *Tanais*, they are al of one worthines, they are al of one priesthood.

They set the Pope aboue kings & princes, against Gods word. Let vs know, that according to Gods worde, euery soule must be subiect to y^e higher powers. In these things, & in al other the like, in which they forsake y^e paterne & original, & in which they doe contrary to the scriptures, to

Christ,

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Christ, and his Apostles, contrary to the practise of the Primitive Church, and contrary to the sound iudgement of the ancient Catholique fathers, grounded vpon the worde of God: let vs remember, whatsoeuer they do, or haue done, to doe the contrary. For it is not possible, by what meanes things haue growen to corruption, that by the same meanes they shal euer be wel restored againe.

After the Temple was buylded, or was in buylding and rearing, *Esdra* the Prophet read the Lawe of God, and sacrificed oxen, sheepe, and lambes, and the people wept in consideration that they and their fathers had so unkindely offended God, and deserued so extremely to be punished at his hand. So the good king *Iosias*, after he had founde the booke of the Lawe, and saue howe highly both hee and his fathers had offended God, hee fell a weeping: (for the consideration of Gods great benefites, and our owne vnworthinesse, causeth vs to mourne at the sight of our owne unkindenesse.) Then they turned vnto God, repented themselves of their wickednesse, and left such vanities as they had walked in before. So Christ our Sauour, when he began to preache the Gospel, and to spreade abroade the vnspokeable treasure of our saluation, called vs first to repentance, and said, *Pœnitentiam agite, appropinquant enim regnum cœlorum.*
Repent

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Luke 19. Repent ye, for the kingdome of God is at hand. *Zachaus*, when he had receiued Christ to his table, repented him of his extortion, and made restitution. Then Iesus sayd vnto him, This day is saluation come vnto this house, forasmuch as hee is also become the sonne of *Abraham*. So the Christian men in the beginning repented themselues, and chaunged their whole life, and therefore were called Saintes: as *S. Paul* vseth in many places to name them, *Vocatis sanctis*, to those which are called Saints. And, *Sanctis qui sunt Corinthi*, To the Saintes which are at *Corinth*. *Plinie* being a heathen, and set by the Emperour to enquire of Christian men, made report in his Epistle to *Traianus*, that they were a sect which would not offer vp to idoles, which coulde not bee compelled to blaspheme Christ, but were wont at certaine times appoynted to meete together and sing hymnes to one Christ their God, that they were of one minde, and agreed among themselues, and did abstaine from theft, murther, and adulterie, and did keepe their faith, and defrauded no man.

¶ Euen such should we be, thus ought wee to liue, these things are examples for vs to follow, we should meete often to sing hymnes and giue thanks to our God, we should lament our former wickednesse, wherewith wee haue called Gods anger vpon vs.

But alas, there appeareth not in vs that chaunge

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change of life that ought to be in such as turne to Christ, wee are as proude, as couetous, and wicked in abusing the holy name of God, as euer we were in the time of ignorance. Thus we abuse the great mercie of God, thus wee withhold his trueth in vnrightheadnesse. We say we knowe God, but giue him not the glory that is due vnto God.

And besides this, wee are in loue with our owne corruption: and as the Prophet sayeth, we reioyce when we haue done wickedly: wee cannot abide to haue our fault touched, our pride is growen vp as hye as heauen, our couetousnesse is sunke as deepe as hell, our pooze weake by then be offended, and thinke that these be the verry frutes of Christes Gospel. Yet we can in no wise suffer to be repproued, wee say to the Preacher, peace, and talke not to vs in the name of the Lord, tell not vs of the Scriptures, tel not vs of Christ, of Peter, & Paul: we bid him speake vs faire, and blesse those things that be accursed by Gods owne mouth. We say, he is too busie, he medleth with that he knoweth not. Yes, yes man, he knoweth it wel ynough, he knoweth that pride is pride, that vburie is vburie, that sinne is sinne: and thou & thine owne conscience knowest it too, if thou wouldest be knownen of it: yes, thou knowest it, & in dede in thy heart, of force art weary of it. And this is extreme miserie, that we are so farre plunged in sinne, that wee

can

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can neyther abide our owne faultes, nor yet the amending of them. Is this the repentance of our life? Are these the fruites of Gods Gospel? Are these the fruites of the innocent blood, that we see shed before our eyes? Are these our teares for the sinnes wee haue committed? Is this the thanks that we render vnto God, for giuing vnto vs so great blessings? But, what say I, blessings? Woulde God we were so blessed, that wee might consider our blessednesse. Many already bewraie the weakenesse of their stomakes, they brooke not the Gospel: yea, they seeme already wearie of these preachers, they call them Pulpit men, men of the spirite, and I knowe not what: as though they themselues had nothing to doe with Gods Spirite. O merciful God, what way may God take to winne you? Alas, what are wee? what haue wee offended you? Are wee become your enemies, for telling you the trueth? I feare me, this murmuring is not against vs, but against the Lord.

You haue had the Masse, and that you worshiped: you haue now the Communion, and that you regarde not. God hath sent to call you with fire and fagots: those which bled that feruoritie & crueltie, you called tyrants. He hath sent vnto you nowe simple men, that bring you nothing els, but the kingdome of God, and seek for nothing, but onely for your saluation: and
them

by B. Iewel.

them you disdayne. It is euen now come to passe, that Christ sayde, We haue piped to you, Luke 7. and you haue not daunced: we haue mourned to you, and you haue not wept, but wisdom is iustified of al her children. Many of you are euen ful of the Gospel, and ful and weary of these schoolemasters. Therfore shal God send amōgst you an other maner of schoolemaster, that shal entreate you after another sort, that shal pul the pride from your neckes, & the ruffes from your shoulders. I wil say (I would God I might not speake thus in y^e spirit of trueth) I would to god it might proue vnttrue, and neuer come to passe.

But God is iust, and the extreme disdaine of Gods trueth, and his holy Gospel, iustly deserueth the extremitie of Gods vengeance: & this Gospel, that you are already so wearie of, shal be taken away from vs. The kingdome of God shal be taken away from vs, and shal be giuen to a nation, that shal do the frutes of it. The kingdome of God, which is the true vnderstanding of Gods word, shal be take away. And then what shal remaine, but blindenes and falsehood, which is the kingdome of the deuil? I wil sende Amos 8. (sayth God) a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the worde of the Lord.

Let vs therefore, good brethren, remember for what causes God suffered his temple at Hierusalem, to be destroyed & burnt by y^e Chaloeis:
let

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let vs remember wherefore God tooke from vs his holy Gospel that he had planted amongst vs of late time: let vs nowe thankefully receiue it, with teares, and repentance for our former life: let vs not make our selues unworthie of the great grace and blessing of God. To you this holy promise is made, you are the children of *Abraham*, to you *Christ* spreadeth out his armes to embrace you: receiue not the grace of God in bayne, let vs not put out that heauenly light, which God hath kindled, let vs praye to God to giue vs newe heartes, and to put a newe spirite within vs. Why should you perish, you that are so dearely saued? why should you perish, O you the house of *Israel*? Let vs once sal to the buylding vp of Gods holy temple, let vs not dräue it off any longer.

The fores haue borroughes, and the birdes of the aire haue neasts, but the Sonne of man hath not yet a place to rest his head in. God calleth to vs by the *Prophet*, Bring wood, and buyld this house, and I wil be fauourable in it. Is it time for your selues to dwel in your sieled houses, & this house lye waste? Your houses are fresh and faire furnished, and yet my house lyeth desolate, flat vpon the ground. Beholde the miserable desolation of my holy place, my flocke is scattered in the mountaines: beholde your brethren that lie in chaines in a thousand places bounde, beaten, tormented, and dräwen to most cruel death,

not

by B. Jewel.

not for any offence they haue committed, but only for the building of my temple, and professing of my name. They are your owne body, flesh, and blood. My bones are scattered vpon the face of the earth, my blood is shed without compassion, as it were water vpon y^e ground. O what cruel eyes haue you, that can see this, & not be moued? that can builde your owne houses, & serue your owne pleasures, and leaue my house forsaken?

Thus almightie God speaketh to vs. O good brethren, let vs not despise his calling, let him not speake to vs in vaine, let vs no longer say, it is not yet time to build vpon the Lords house. God hath raised vpon vnto vs a most vertuous & noble Ladie, that hath already set labourers a worke, & begun the building. Let vs remember, that the Chaldees, when they came to *Ierusalem*, neuer strained curtesie, or sayde, It is not yet time to pul downe the house of God: they layd hands on it, & spoiled it, they burnt it without mercy, euen vnto the ground. Let vs not in Gods cause bee more negligent, then our enemies were against God. Let every man say with himselfe, It is Gods temple that must be built vpon, it is the heauenly *Hierusalem*, it is the arke of the Lord, it is the Lords busines that I haue in hand: accursed be he that doth the Lords businesse vnfaithfully.

And you, my Lordes, forasmuch as God hath planted you in chiefeest honour, and made you the greatest ouerscers of his worke, I beseech you,

H. J.

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euen for his sake, when you see your owne houses so furnished, as is meete for your estates, remember the poore house of God. When you see your men waiting & attending at your tables, remember howe fewe there bee to wayte vpon Christ at his table. When you consider that your owne houses can not bee mainteyned without prouision, remember there bee prouision made for the house of God. Let þe zeale of Gods owne house rauish and deuour our hearts, let vs build vpon the tabernacle of the most holy, and dreadful, and euer liuing God: so will God dwell and abide with vs, and be glorified in the midst amongst vs.

And thou most merciful father, deale fauorably with *Sion*, that wee may see the walles of thy *Hiernsalem* restored. For now is the time of thy mercie come vpon vs, now is the time. And as thou hast begun this worke in vs, in these our daies, so vouchsafe to blesse the same, that it may endure, and continue for euer, that al the worlde may know thee, the onely true and liuing God, and thy Sonne Iesus Christ, whose Gospel thou hast reuiued amongst vs. To whome with thee, and the holy Ghost, be al honour and glory, world without ende. Amen.

Psalme



Psalme 69.

9 The zeale of thine house hath eaten me.



Certaine learned & wise men of olde time, that had no vnderstanding or sauour of God, when they considered with themselves to what ende and purpose man was create and set in this worlde, after they had diu- uen the matter, as farre as they might by natural knowledge, at length they concluded: some, that man was made to know the properties and qualities, the conuenience, or difference of natural thinges, either in the aire, or in the water, or in the earth, or vnder the earth. Some other, that man was made to consider and beholde the Sunne and Moone, the starres, the course, and reuolutions of the heauens. And so, they iudged that man, which eyther had most aboundance of natural reason, or behelde and considered the heauens best, to be most perfect of al others, and that he came neereſt to the ende of his creation. Thus sayde they, as men without feeling of God, onely endued with the light of nature.

v.ii.

But

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But (as God himselſe declareth, who faſhioned vs, and made vs, and knoweth vs beſt) the very true ende why man was made, was to knowe, and to honour God. Therefore, who ſo knoweth him beſt, & honoureth him with moſt reuerence, he is moſt perfect, he commeth neereſt the ende of his creation.

Eccles. 1. When *Salomon* had deſcribed the deceyvable vanities of the worlde, and ſayde, Vanitie of vanities, vanitie of vanities, al is vanitie: when hee had concluded by long diſcourſe, that riches, empire, honour, pleaſures, knowledge, and whatſoeuer els vnder the Sunne, is but vanitie: hee knitteth vp the matter with theſe
Eccles. 12. wordes, Feare God, and keepe his commandements, for this is the whole duetie of man. That is, this is trueth, and no banitie: this is our perfection, to this ende are we made: not to liue in eating and drinking, not to paſſe our time in pleaſure and follies, not to heape vp thoſe thinges, which are dayly taken from vs, or from which wee are dayly taken away: but that in our wordes, in our life, in our bodie, and in our ſoule wee doe ſeruice vnto God: that wee looke aboue the Sunne and Moone, and all the heauens: that we become the Temples of the holy Ghoſt: that the holy Spirit of God may dwell in vs, and make vs fitte instrumentes of the glorie of God.

Therefore

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Therefore God gaue vs his holy word, & hath continued it from the beginning of the worlde vntil this daye, notwithstanding the Philosophers, and learned men in al ages, who scorned it out, as the worde of follie: for so it seemeth to them that perish: Notwithstanding the wicked princes, and tyrantes, and high powers of the worlde, who consumed and burnt it, as false and wicked, or sedicious doctrine: notwithstanding the whole worlde and power of darkenes were euer bent against it: yet hath he wonderfully continued and preserved it, without losse of one letter, vntil this day, that we might haue wherby truely to know him the true and onely God, and his sonne Iesus Christ whom he sent.

Therefore haue we Temples and Churches, places to resort vnto altogether, to honour, to worship, and to acknowledge him to be our God, to ioyne our hearts and voyces together, and to call vpon his holy name. In such places God hath at al times bled to open his maiestie, and to shewe his power. In such places God hath made vs a special promise, to heare our prayer, when foeuer wee cal vpon him. Therefore are they called the dwelling place and house of God. In such places al godly men euermore set their greatest pleasure, and thought themselves miserable, when they were secluded or put off from the same: as the Prophet and holy prince David, *Latatus sum in his que dicta sunt mihi*, Psal. 122.

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in domum Domini ibimus. O (sayth that holie man) my heart reioyced within my body, whē my fellowes called vpon me, and saydē, Let vs go into the house of the Lord, Againe, I'am in loue with the beauty of thy house. And againe, O how beautiful is thy tabernacle, O Lord, O thou the God of hostes, my heart longeth and fainteth to come within thy courts. His spirits were rauished with the sight & maiestie of the tabernacle: not for that the place it selfe at that time was so beautiful, for in *Davids* time it was almost rotten, & ruinous, a homely thing to behold, nothing in cōparison to that temple that afterward was built by *Salomon*. But therin stood the shewe and worthines of that holy place, that Gods trueth and lawe was opened and proclaimed in it, and the sacraments, and ceremonies so vsed, in such fourme and order, as God had commanded them to be vsed, and the people re- ceiued them obediently, and liued thereafter.

Therefore when the tabernacle was restored, when the Arke was fet home from *Obededom*, and set in the mount *Sion*; when religion re- uiued, which through the negligence and malice of *Saul* was forsaken: when he sawe his nobilitie, his bishops, his priests, and all his people willing and forward, he could not refraine him selfe, but brake out and sung, *Hac est dies, quam fecit Dominus, exultemus & letemur in ea.* This is the day which the Lord hath made, let vs be glad

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glad and reioyce in it. Let vs be merry, and ioy that euer we liued to see it. Euen so *Paal*, when in his time hee sawe the Gospel take roote and prosper, and that the sauour of life was powred abroade, that the kingdome of God was enlarged, and the kingdome of *Satan* shaking downe, his heart leaped, and sprong within him. *Ecce nunc tempus acceptabile*, Beholde now that acceptable time, beholde God hath looked downe mercifully vpon the worlde, beholde the day of saluation is come vpon vs.

But the godly man, as hee reioyceth at the beautie of Gods house, so when contrariwise he seeth the same disordered filthily, when he seeth the Sacraments of God abused, the trueth troden vnder foote, the people mocked, the name of God dishonoured, he cānot but lamēt & mourne, and finde himselfe wounded at heart. When the good king *Iosias* sawe the booke of God, which was so long hid in the wal, & out of remēbrance: when he considered the blindnes, in which they had liued, & the unkindnes of their forefathers, he could not forbear, but fel a weeping: he feared lest God would take vengeāce vpo them for so great cōtempt of his word. When *Jeremie* sawe the wilfulnesse, and frowardnesse of the people, which would not submit themselues, and be obedient vnto God, he cryed out, Oh that my head were full of water, and mine eyes a fountaine of teares, that I might weepe daye and night,

Jerem. 9.

D.iiii.

&c.

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&c. Such care had they for Gods people: thus the zeale of Gods house had eaten them vp.

Zeale, if any man knowe not the nature of the word, is an earnest affection and vehement loue, as is the loue of a mother towards her children, or of y^e natural childe towards his mother. This zeale cannot abide to see that thing which it loueth, despised or hurt. Such a zeale and care carrieth God ouer his people, he loueth them as a mother loueth her litle children: he wil not suffer them to be hurt. By y^e Prophet *Esaie* he saith,

Esa. 49. Can a woman forget her childe, and not haue cōpassion on the sonne of her wombe? though they shoulde forget, yet wil I not forget thee.

Zachar. 2. *Zacharie* also saith, He that toucheth you, toucheth the apple of his eye. For God hath sayd, they shalbe my people, and I wil be their God. Such care likewise beare al the godly towards their God, they loue him with all their soule, with al their heart, with al their strength: they reuerence him as their deare father, they are grieued at any blasphemie, and with any contempt of his holy name.

But, as euery man be he neuer so wicked, yea euen he that saith in his heart there is no God, which is become filthie & abhominable in al his doings, yet in his talke outwardly saith he hath a God, and that hee beleueth in him: euen so there is none so wicked, or so forsaken of God in his heart, but he perswaderh himselfe hee hath
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the zeale of God: and what he doeth in selfe loue of his owne fantasie, hee will beare in hand, he doeth it for the loue of God. The ouerthrowers and wasters of the Church, will seeme to shewe a speciall care for the Church. Dissemblers, hypocrites, despisers, scorers, euen such as sinne against the holy Ghost, which denie the trueth of God after they haue knowen it, which witting and knowing fight against the trueth, which say of Christ, we will not haue him to rule ouer vs; which worke that sinne that shall neuer bee forgiven in this worlde, nor in the worlde to come: yet notwithstanding will pretende and seeme to haue the zeale of God.

Thus the Scribes and Pharises set by their bristles against Christ: thy disciples keepe not the common fast: thou sufferest them to pul and to eate the eares of coyne: thou sufferest them to eate with vnwashed handes: thou breakest the tradition of the Elders: thou breakest the Lawe of God, which he gaue vs by Moses: thou art a seditious teacher: thou art a schismaticque, thou art an heretique. They sayde, wee fast twise in the weeke: we haue Abraham to our facher: we are Moses Disciples. Therefore when they heard Steuen speaking those heauenly wordes, Beholde, I see the heauens open, and the Sonne of man standing at the right hand of God, through zeale they gaue a shout

Actes 7.

Sermons preached

shoute with a loude voyce, and stopped their eares, and ranne vpon him all at once.

Marke. 14.

Whe Christ had said, Ye shall see the sonne of man sit at the right hand of God, and come in the cloudes of heauen: the hie priest through zeale rent his clothes, and sayde, Ye haue heard the blasphemie. This naughtie man speaketh blasphemie against God. He called a Councill, the Scribes & Pharises met together, not one man amongst them but of them selues: they looked about them, as if they onely were the pillars and buttresses of the Church, and were onely zealous and carefull for the House of God. But their meeting was (as *David* forspake, and as *Peter* declareth, and as we know) against the Lorde, and against his anointed. They were touched with zeale of their owne glorie, and not with the zeale of Gods trueth. They sought their owne praise, but not y praise which is of God. They made crakes that they knewe the Scriptures, that they were the Temple of God, that they had the consent of all antiquitie: as others haue done since that time, and as we see many do this day, & in very deece, these men now haue euen as much as they had then, as by prooffe & triall it will appeare.

There are others, which haue a feeling of God, and a great care for his Church: but such a feeling and care as commeth either of their owne fantasies, or of some opinion and credite they

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they haue in their fathers which were before them, not of the vnderstanding of Gods pleasure. Such are they which offende God, not of malice or wilfulnesse, but onely for lacke of teaching and vnderstanding. Such were they which withstoode *Saint Paul* in all his preaching, for that they tooke him for an heretike, and thought his preaching was against God. I beare them witnesse (saith he) that they haue the zeale of God, but not according to knowledge. Such a zeale haue manie who forbid that God commandeth, and commande that which God forbiddeth. Such a zeale had *Paul* himselfe, I was a blasphemers, and a persecuter, and an oppressor: but I was receiued to mercy, for I did it ignorantly without beliefe. Such a zeale haue they, who thinke they do God good seruice, when they kil & murder the righteous & good seruants of God. Such a zeale haue they, who (as saith *Nazianzen*) defend *Christ* against *Christ*, & defend the Church against y^e Church. And these things do they, not of malice, nor of wilfulnes, nor against their conscience, but, because they knowe not God the father, nor his *Christ* whome he hath sent. Therefore they stru-
ble at *Christ*, & spurne away y^e Gospel of God, & thinke ill, & speake euil of the word of life, because they know not the Gospel of God, nor the word of life. Thus they perswade themselues, that they defende the Church, that they honour
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Rom. 10.

1. Tim. 1.

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the sonne of God, that they doe God great seruice, and that they haue the zeale of God.

Origen. in
10. Rom.
lib. 8.

But this pride was euer in the heart of man, and it appeared euen in our graundfire Adam: whatsoeuer liketh vs well, we thinke that can not but please God. Such is the opinion we fondely conceiue in our fantasies: in trust whereof whatsoeuer we doe, we thinke our selues sure and safe. Origen writing vpon the place of the Apostle, *Zelum Dei habent, sed non secundum scientiam*, They haue the zeale of God, but not according to knowledge, faith, *Similiter potest dicere Apostolus & de alijs, quod timorem Dei habeant, sed non secundum scientiam, de alijs &c.* In like maner the Apostle may say of others, they haue the feare of God, but not according to knowledge: of others, they haue the loue of God, but not according to knowledge: of another, he hath the faith of God, but not according to knowledge: And another may be sayd to fast, but not according to knowledge. And so in all things whatsoeuer we doe, vnlesse we haue knowledge and vnderstanding, it may be saide vnto vs, that we haue the zeale of a good work, but not according to knowledge. *Ideo danda est precipue opera scientia, ne res nobis infalicer accidat, ut in fide positi frustramur a fide, zelum habentes bonorum, decidamus a bonis.* Therefore all heed is chiefly to be giuen to the attaining of knowledge,

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of knowledge, least it goe not well with vs, lest we faile from our faith, when we thinke we belecue, and thinking we haue a zeale of good workes, we be founde voyde of all good workes. **The wise man saith,** This was not enough for them, that they erred in the knowledge of God; but where as they liued in great warres of ignorance, those so many and so great plagues they called peace. **The zeale that they had, and the contentation of their heartes made them belecue,** that all their superstition and idolatrie, and other enormities was Catholique vnitie. Wisd. 14.

This zeale, as on the one side it hath many tokens of goodnes, for that it hath a conscience, and a feare, and an obedience towarde God: so, on the other side it is very dangerous, because it lacketh knowledge: euen as a shippe for lacke of a gouernour is euer in danger of the rockes, and as the bodie which hath no eye, is euer in danger of falling. Such kinde of zeale, the greater it is, the worse it is: the more vehement it seemeth, the more vehemently it fighteth against God. For, our good meaning maketh not our doings good: our zeale is not a rule, whereby we may measure out either our faith, or our workes: but onely the known will and pleasure of God. **Therefore speaketh God in this maner by the prophet *Esay*,** My thoughts Esay. 55.
are not your thoughts, neither are your wayes
my

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Prou.3. my wayes. **Therefore saith Salomon,** Trust in the Lord with all thine heart, and leane not to thine owne wisdom: in all thy wayes acknowledge him, and he shall direct thy doings. **This counsel also doeth Moses giue,** Take heede that ye do as the Lord your God hath commanded you: turne not aside to the right hand, nor to the left.

But the true and godly zeale proceedeth not from hypocrisie or intention, but is led and trained by vnderstanding, and is molten into the heart, and the vehemencie and heate of it, no mā knoweth, but he that feeleth it. It taketh away the vse of reason, it eateth and deuoureth by the heart: euen as the thing that is eaten, is turned into the substance of him that eateth it: and as iron whiles it is burning hot is turned into the nature of the fire: so great and so iust is the griefe that they which haue this zeale conceiue, when they see Gods house spoyled, or his holy name dishonoured. **So saith Elias,** I haue bene very ielous for the Lord God of hostes: for the children of Israel haue forsaken thy couenant, broken downe thine altars, and slaine thy Prophets with the sword, and I onely am left, and they seeke my life to take it away. **So when Moses found that the people had forsaken God,** and were fallen downe before a molten calfe, & did put their trust in the worke of their owne hands, his wrath waxed hote, & he cast the tables out

1. King 19.

Exod. 32.

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bles out of his hand, and brake them in pieces beneath the mountaine, His heart was so inflamed with zeale, that he considered not what he had in his hande, nor what he did, *Jeremie*, when he sawe the disorder of the people, and howe they were not mended with his preaching, and would inwardely conceale the griefe he conceiued, and purposed not to make mention of the Lorde, nor to speake any more in his name: yet could he not, for his zeale found way, and brake out, His word (saith he) was in mine heart, as a burning fire shut vp in my bones, and I was wearie with forbearing, and I could not stay. *Jerem. 20.*

And, albeit there is much likenesse betweene the rage & furie of hypocrites, and the godly zeale of good men: for either are hot, either are vehement, either wisdome redy: yet this is an euident difference: godly zeale is tempered, and seasoned wth charitie, the vngodly is toynd with bitterness & reuenge: y^e godly seeketh to winne, the vngodly to kill and to destroy. The vngodly haue their handes full of blood, they kill the Prophets, they say, We haue a law, and by our lawe he must die. They say, Come, let vs destroy them, that they be no more a nation. Let not the name of Israel be had any more in remembrance. They burne the holy bookes of the Scriptures, as did Aza and Antiochus. They say, ransake it, pull it downe, rase it to the
the

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the foundation, let not one be left aliue. They digge vp the bodys of the dead, out of their graues. They shewe their crueltie vpon the bones and ashes, which were long before buried, and well nigh consumed. It grieueth them when they lacke vpon whome they may wet their blood thirstie and cruell zeale. It grieueth them, no one thing else so much, that they did not worke surely, and cut vp the roote. Such is the zeale of the vngodly. Euen such a zeale as was in *Nero*, in *Caligula*, of whome it is reported, he wished that all the Romanes had but one necke, that he might cut off all their heades at one stroke: as was in *Herode*, in *Annas*, and *Caiaphas*, and the like murderers.

But the godly, when they see any disorder, they doe nothing like the other: they mourne in their heartes to see that the trueth is not receiued, and to see the mindes of their brethren so obstinately hardened: they make prayer to God for them: they are deeply touched with the feeling of such calamities which GOD layeth vpon other. The zeale of Moses coulde not like the idolatrie of the people: yet hee went vnto the Lorde againe, and sayde,

ouer

Exod. 32.

Nowe if thou pardon their sinne, thy mercie shall appeare: but if thou wilt not, I praye thee rase mee out of thy booke which thou hast written. Christ lamented

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ouer *Hiernsalem*: O *Hiernsalem*, *Hiernsalem*, *Mat. 23.*
which killest the Prophets, and stonest them
which are sent to thee, howe often woulde I
haue gathered thy children together, as the
hen gathereth her chickens vnder her wings,
and ye would not? Beholde, your habitation
shalbe left vnto you desolate. *Paul* suffered
much at the handes of the wicked *Iewes*: They
troubled y^e church of God, they hindred y^e course
of the Gospel, they were enemies of the crosse
of *Christ*, they were dogges, they were concis-
sion. Yet he saith, I haue great heauines, and
continual sorowe in mine heart: for I woulde *Rom. 9.*
wish my selfe to be separated from *Christ*, for
my brethren that are my kinsmen according
to the flesh, which are the *Israelites*.

Dauid saith, Mine eyes gush out with riuers
of water, because they keepe not thy Lawe. *Psal. 118.*
And againe, My zeale hath euen consumed
me, because mine enemies haue forgotten thy
wordes. Again, I sawe the transgressours, and
was grieved, because they kept not thy worde.
And when he sawe the whole nation of *Israel*
wasted by the enemies, howe mourneful a com-
plaint made hee to God? O God, the heathen *Psal. 79.*
are come into thine inheritance: thine holy
temple haue they defiled, and made *Hiernsalem*
heapes of stones. The dead bodies of thy ser-
uantes, haue they giuen to be meate vnto the
foules of the heauen, and the flesh of thy saints

I. i.

vnto

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vnto the beastes of the earth. At this time whē the tabernacle was lost, whē *Saul* was vnquiet, and the Priestes were slaine, and the Prophets despised, and the people left without al comfort, hee powreth out his heart in these wordes, *Zelus domus tue comedit me*, O Lorde, the zeale I beare vnto thine house hath eaten mee vp. It inflameth my heart, drieth my blood, consumeth my marowe. Such a care had hee for the house of God: it was death vnto him to see it so destroped and layde waste.

So Christ, when he sawe the temple of God sowly and vnseemely abused: that they made the holy place, a place for their vnlawful and vnho- nest game by vsurie: that they turned Religion into robbrie, solde open, sheepe, and doves, and kept their bankes for exchange in the temple: when the Priestes and *Leuites*, which shoulde serue God, were become marchantes, and ser- ued them selues: when the temple or house of God, which *Dauid* purposed, and *Salomon* fi- nished, and *Ezechias* and *Esras*, and other God- ly princes preserved, in which was kept the booke of the Law, whether al the people assem- bled together to serue God, was not vsed like Gods house, but like a common faire or market, and was made a denne of thieues: When these grosse abuses were suffered, and things were let runne to such extremities, and al this vnder pre- tence of holines, as if it were not onely lawfull, but

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but needes it must be so : moued with zeale, hee
could not abide it. He made a scourge of smal ^{Iohn.2.}
cordes; and droue them al out of the temple,
and poured out the changers money, and ou-
uerthrewe the tables, and saide, make not my
fathers house a house of marchandise. And his
disciples remembred, that it was written, the
zeale of thine house hath eaten me vp. This
was no frantique or melancholie passion, nei-
ther in *Moses*, nor in *Dauid*, nor in *Christ*. ^{Nom. 12.}
Moses was a verie meeke man aboue al that were
on the earth, *Dauid* was as a man that heareth
not, and in whose mouth are no reproofes.
And *Christ* saide, learne of me, for I am humble
and meeke. When his disciples *Iames* & *Iohn*,
grewe wrathful against the *Samaritanes* that ^{Luke 9.}
would not receiue him, and sayde, Lorde, wilt
thou that wee commaunde that fire come
downe from heauen, and consume them, euen
as *Elias* did? Hee turned about and rebuked
them, and saide, yee knowe not of what spirite
you are. Yet through zeale for Gods house,
Christ whipped out the buiers and sellers, *Da-*
uid shed forth teares abundantly, and *Moses*
dalhte in pieces the tables of Gods commande-
ments. Al men ought to be patient & gentle in
matters appertaining to them selues: but in
Gods cause, no man must peelee or bee pa-
tient.

In our dayes, vpon whome the ende of the

A.ii,

world

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world is come, when wee did lately see those times, whereof our sauour forgettolde so long thence, that desolatio should be in the holy place, and such confusio, ignorance, and blindness, that men shoulde stumbe at noone dayes, that truth should be a stranger vpon earth, that men should forsake wholsome doctrine, and giue eare vnto fables, that the mysterie of iniquitie should worke, and the very elect (if it were possible) be deceiued, what trial was made of true & godly zeale? How notably did it shewe it selfe against the rage and furie of the wicked? What should I speake hereof? The exāples are fresh, you can not forget them you heard of them so late, it is so late since you did beholde them. What moued so many, so leaured, so vertuous, to yeelde their backs to the scourge, their neckes to the tormentours, their bodies to the fire, to forsake their goods, their friends, their parentes, their wiues and childre, but the zeale of Gods house? Neither death, nor life, nor Angels, nor things present, nor things to come, was able to separate them from the loue of God. They continued stedfast vnto the ende: the zeale of Gods house did eate them vp.

But nowe God hath restored vs, he hath takē away the desolation from vs, hee hath giuen vs his truth, he hath reuealed the man of sinne, hee hath raised vp a banner of hope. We see and enioye such things as many kings and Prophets would

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would haue enioyed, and could not. What remaineth, but that we take the zeale of the Lords house into our hearts, and seeke by all meanes the glorie of the same? As our good fathers and brethren shewed the vehemencie of their loue in disliking the disorders which troubled y^e church of God: so in this blessed peace which God giueth to his Church, let vs witnesse our earnest zeale in seeking that it may be made beautifull, and established for euer.

Let our next care be to continue possession. Kingdomes are preserved by the same meanes, by which they were first gotten. That which is conquered by zeale, by carefull zeale must bee kept. It was saide of *Annibal*, that hee knewe how to get the victorie, but howe to vse it, hee knewe not. Many haue lost that by negligence, which they had by diligence wonne. Therefore we ought, as our heartes were careful, and desirous to see these dayes: so by our thankfulness to God for so great blessing, and by Christian and Godly prouidence foresee such meanes, whereby wee may long hereafter enioye the same. When *Phidias* had made the pourtraiture of *Iupiter Pisanus*, he ouerlaid it with oyle, that it might continue fresh and greene, and neuer putrifie. When God gaue order to *Noah* for making the Arke, he said, Thou shalt pitche it within and without with pitche, that it might be sound, and sure, and abide the waues.

I.iii.

He,

Sermons preached

Hee, which chalengeth to him selfe, that
 proude and wanton name, to bee called the head
 of the vniuersal Church, after by litle and litle
 he was gotten into possession, was not behinde
 hande by all meancs to mainteine and keepe
 the same. In this policie, he tooke away the rea-
 ding of the scriptures from the people: he made
 noble men & princes his Cardinals. He threw
 downe, and set vp, and changed whom, and what
 he would. The kings & states of the worlde, the
 bishops, professors & schollers in vniuersities, &
 preachers were brought to sweare allegiance &
 obedience vnto him. I deuise not this, the stories
 hereof are abroad, & the oth which they tooke is
 knowen. His authoritie grewe greater then the
 authoritie of general counsels. Nothing might
 be decreed in Councils, but what pleased him.
 None might be admitted to speake in counsels,
 but such as were swoyne to him. He had al lawe
 in his breast. There was sometimes a proclama-
 tion made in *Rome*, y^e for considerations no man
 should erect or builde by any theater: & that if a-
 ny were set vp, it shold be rased, & pulled down.
Pompeius a gentleman of great wealth, & noble
 courage, did builde a theatre, such a one as before
 had not bene seene, which would receiue 2500.
 men, contrary to y^e proclamation, & order taken.
 But, douting le all the next magistrates should
 destroy it, he caused a place of religion to be set
 vpon it, & called it the temple of *Venus*. Whereby
 he provided, y^e if any bold cuerthrow it, because

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it was a theatre, they might yet spare it for the temples sake: for to pul down a temple was sacrilege. Euen so, there haue bene proclamations, & canons, & no man should be called & chiefe, or & head of al Churches, or vsurpe such authoritie ouer others: but whē & Pope built vp his supremacie against the meaning of such Canons, he pretended religiō for his doing: he said, it was *de iure diuino*, & no man should presume or attempt against it, & & so his power might continue for euer.

If they haue bene thus careful to mainteine falshood, how much more careful should we be to mainteine & truth? If they to aduāce their own kingdome, howe much more we, to set forth the kingdom of God, & to builde vp the Church of Christ? And if they sought to do & by lies, & by false meanes, why should we be slack to vse the right, & true, & good meanes, whereby & good thing which God hath wrought for vs, may bee established?

And, albeic there be many waies, by which & kingdom of God may be mainteined: as the fauour & countenance of & prince, which so cōforteth & cherisheth & Church, as & sunne beames cōfort & cherish the earth: & knowledge, & learning, & discipline, which are as the life, & the sinues, & without which the Church must needs fal asunder: at this time, I wil leaue to speake of the rest, & only stay vpon learning, which may truly be called & life or & soule of & Church, & of Christian religion.

I. iiii.

Now

Sermons preached

Howe necessarie a thing, they haue counted learning to the setting forth of Religion, the stories of our old fathers, of heathens, and Christians in al ages, doe witnesse. They thought, that neither Religion might stand without knowledge, nor knowledge were to bee esteemed without Religion. *Charles the great*, that he might the better plante Religion in *Saxonia* and *Heluesia*, did erecte many places for encrease of learning. Hee knewe wel, that there was no other way better to establish Religion. The Cathedral Churches, before such times, as ignorance and blindness grewe ouer all the worlde, and brought in an vniuersal corruption, mainteined scholes of learning; that the doctrine which was taught in those places, might be defended against the gainesayers by such learned men, as were there bred vp. The princes of Germanie, and the free cities, after they had receiued the Gospel, they dissolued their monasteries which had bene harboures for such as liued in idlenes, and set vp scholes and colleges, which should be noutceries to breede by learned men, that might bee able to teache the people, and to mainteine religion. Whereby it came to passe, that in short time they had great store of worthy and learned men.

This did they wel see, that haue bene the enemies of religion; & therefore vsed al meanes to hinder the encrease of learning, that they might

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might haue the better way to ouerthrowe Religion. For if learning decay, it is likely that Religion can not abide. Beare with me, if I speake that, which may seeme moze fit for some other place, then for this audience: the best here vnderstandeth me wel. In other countries, the receiuing of the Gospel, hath alwayes bene cause, that learning was moze set by: and learning hath euer bene the furtherance of the Gospel. In England, I knowe not howe, it commeth otherwise to passe. For since the Gospel hath bene receiued, the maintenance for learning hath bene decayed. And, the lacke of learning, wilbe the decay of the Gospel. Would God it were not so: or, that yet before the faulte be incurable, there may be some redresse.

Loth I am to speake, yet the case so requirereth, that it is needfull to be spoken. I trust I shall speake in the hearing of them that will consider it. Maintenance of learning, whereby an able and sufficient ministerie may growe, and be established in al the Churches of this realme, is to be wished for. The good estate of this noble kingdome, the comfort of posteritie, y^e state of Religion, the continuing of the Gospel, the removing of darkenes hangeth vpon it. One asked sometimes, howe it was that in *Athens* so goodly and great a citie, there were no Philosophers. To whome this answer was made, because there are no rewardes appointed for the
that

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that praetise Philicke. The same answer may be made for our times: the cause why y^e Church of God is so forsaken, is the want of zeale in thē that should either for their curtesie, or for their abilitie be fosterers of learning, & encrease the liuings where occasion is, and giue hope & comfort to learned men. What said I, encrease nay, the liuings and prouisiō which heretofore were given to this vse, are taken away.

Haue patience, if any such be here, as I well know there are, whom these things touch. Suffer me to speake y^e truth, it is Gods cause. The liuings of such as are in y^e ministerie, are not in their handes, to whome they are due. Al other labourers and artificers haue their hire encreased double, as much as it was wōt to be: Onely the poore man that laboureth, and sweateth in the vineyarde of the Lord of hostes, hath his hire abridged & abated. I speake not of the Curates, but of Personages & Vicarages, that is, of the places which are the castles and towers of sence for the Lords temple. They seldome passe now a daies from the patrone, if he be no better then a gentlemā, but either for the lease or for present money. Such marchāts are brokē into y^e church of God, a great deale more vntolerable, thē were they whom Christ chased & whipt out of y^e tēple.

Thus they y^e should be careful for gods church, that should be patrons, to prouide for y^e consciences of the people, & to place amōg thē a learned Minister,

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Minister, who might bee able to preach þ word
vnto thē out of season, & in season, & to fulfil his
ministerie: seeke their own, & not þ which is Je-
sus Christs. They serue not Iesus Christ, but
their bellie. And this is done, not in one place,
or in one countrey, but throughout England. A
gerlemā can not keepe his house, onles he haue
a Parsonage or two in ferme for his prouision.

O merciful God, whereto wil this growe at
last? If the miserie which this plague worketh,
would reache but to one age, it were tolcrable.
But it wil be a plague to the posteritie, it wil be
the decay & desolation & Gods Church. Yong
men which are toward & learned, see this. They
see that he which feedeth the flocke, hath leasse
part of the milke: hee which goeth a warfare,
hath not halfe his wages. Therefore they are
wearie and discouraged, they chaunge their stu-
dies: some become prentises, some turne to phi-
sick, some to lawe: all shun and flee the Mini-
sterie. And besides the hinderance that thus
groweth by wicked dealing of patrones: by rea-
son of the impropriations, the Vicarages in
many places, and in the properest market
townes, are so simple, that no man can liue
vpon them, and therefore no man will take
them. They were wont to saye, *Beneficia sine
cura*: Benefices without charge. But now
may bee sayde, *Cura sine beneficio*, Charge
or cure without benefice.

I speake

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I speake not this of my selfe: many here present knowe I speake the truth. And my selfe knowe the places, which haue continued still these many yeeres without a Minister resident among them, and haue prouided them selues, as they might, with their owne money.

Your graces subiectes had hope of amende-ment, in your graces late visitation. But yet it standeth still in case as miserable, as it did befoze. I know, your grace heareth not of these matters. And I hope God wil worke in your gracious heart, to prouide some remedie against them. For other wise, the scholes wil be forsaken, the Church desolate, the people wilde and dismayed, the Gospel discredited: other wise, wee shal see that wrought against the house of God, that neuer any *Ieroboam*, or *Iulian*, or *Licinius*, could haue brought to passe against vs. This noble realme which euer was famous for the name of learning, is like thereby to come to such ignorance, and barbarie, as hath not bene heard of in any memorie befoze our time.

I knowe that there are grievous complaints made, that the Bishops appoint Priests and Ministers, that are ignorant and haue no vnderstanding in the latine tongue. Woulde God it were not true. Or would God that they which be the causers hercof, woulde somewhat helpe to amēd it. But alas, are we able to make learned men vpon the sudden? Or can we make
others

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others then come vnto vs, or wil come to liue in
miserie?

But there are many which can say, such as be
ministers in the Church, shoulde teache freely,
without hope of recompence or hire for their la-
bour. Our preachers are no better then *Peter &
Paul*, & the other Apostles. They are no better
then the holy Prophets, who liued poorely. Po-
uertie is a comendable estate, So saue some, in
like deuotion as *vid* Judas, What needed this
waste? this might haue bene sold for much &
giuen to the poore: not that hee cared for the
poore, but because he was a thiefe, and had the
bag, and bare y^e which was giuen. I doubt not,
there are many which teach Christ for Christs
sake, which say in their soule, y^e Lord is my por-
tion. Who in that heauy time, from which God
deliuered the, if they might haue receiued their
life only for a recompence, would haue bin glad to
take the paines: who seeke you and not yours:
which haue forsaken all they had, to followe
Christ. I doubt not, there are such.

But for y^e hope of posteritie, I report me to al
you which are fathers, & haue childre for whom
you are careful. Although your selues haue a
zeale, & a care for the house of God: yet wil you
heed them vp, keepe them at schole, vntil 24.
peres old to your charges, that in the ende they
may liue in glorious pouertie? y^e they may liue
poorely & naked like the Prophets & Apostles?

Our

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Our posteritie shal rue; that euer such fathers went before them: And Chronicles shal reposit this contempt of learning among the punishments, and murraines, and other plagues of God. They shall leaue it written in what time, and vnder whose raigne this was done. Or if we growe so barbarous that wee consider not this, or be not able to drawe it into Chronicle, yet fozeine nations will not spare to write this, and publish it to our euerlasting reproche and shame.

In the meane time, what may be ghesled of their meaning, which thus rauine and spoile the house of God, which decaie the prouision therof, and so basely esteeme the Ministers of his Gospel? They can not say to God, the zeale of thy house hath eaten me vp. Howsoever in other things they doe well, howsoever they seeme to reioyce at the prosperitie of *Sion*, and to seeke the safetie and preservation of the Lordes anoynted: yet needes must it bee that by these meanes, fozeine power, of which this realme by the mercie of God is happely deliuered, shall againe be brought in vpon vs. Such things shalbe done vnto vs, as wee before suffered: the truth of God shalbe taken away, the holy scriptures burnt and consumed in fire. A marueilous darkenes and calamitie must needes ensue. For if the tempest be so darke in y^e sea that the loadstarre lose her light, and the needle fayle to giue

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giue token of the North pole, no marueile though the ship lose her course, & be swallowed vp in the sandes.

The Gospel of Christ, is the fountaine of light, and of knowledge. It cannot be maintained by ignorance and darkenes. These, bee the proppes of their kingdome which take away y^e scriptures, which holde the people in blindnes, which flie the light, which haue their common prayers, minister the sacraments, marie, burie their dead in a strange tongue, that the people may vnderstand nothing: which make a famine of hearing the word of God: which stoppe by y^e springs of the water of life: which take awaye the keyes of the kingdome of heauen, and neither enter in them selues, nor suffer them that would enter: which saie, ignorance is the mother of deuotion, & the Church is the best order, & the people most deuout, when they are hood winckte, and blinded, and see nothing.

These are not fit instrumētis, wherew^e we may ouercome the aduersaries. This is not y^e sworde of the spirit, these are not the spiritual weapōs, which cast downe holdes, and euery high thing that is exalted against the knowledge of God. What man that would keepe out his enemy, will pul downe his holdes? what captaine that meaneth to giue a forcible assault vpon the enemy, wil discourage his fighting souldiers? but our souldiers are out of courage, our castels
are

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are falling: therefore that which we feare wil
fal vpon vs.

Luke 10.

1. Thes. 4.

The ore that treadeth out the come is muste-
led. He that goeth a warrefare, receiweth not his
wages: the crie hereof goeth vp into the eares
of the Lord of hostes. He wil not abide so great
contempt of his word, and preachers: his owne
name is therby dishonoured. Our sauour saith,
He that despiseth you, despiseth mee. And S.
Paul, He that despiseth these things, despiseth
not man, but God. And thinke we, that he wil
suffer his holy name to bee despised? Nay, his
wraoth is already kindled. He hath already begun
his iudgemēt, & therefore many places are left
desolate. There is none that can warne them of
their sinne, none that can moue them to repen-
tance, none that can preache vnto them forgie-
nes through Christ, none that can instruct them
in the comfort of euerm-lasting life. Because they
worke such things against the Lord, the heartes
of many are astonied. Though they heare, they
vnderstande not. They scoorne and ieste at the
woyde of saluation: it is vnto them a sauer of
death vnto death: they are earthly minded,
whose God is their bellie, and whose glorie is
to their shame.

For this cause you liue stil in your sinnes, in
adulterie, in couetousnes, and in pryde, without
any feeling of conscience, without any feare of
God, Your daughters, your heires, to whome
you

you shall leaue your landes, are stolen away from you. Robberies and theft are so common, as if it were not onely lawfull, but also commendable: as if sinne were no sinne, and hell fire but a fable.

Thus wee prouoke God to anger. Many walke, of whome we can not thinke but with weeping: they are the enemies of the crosse of Christ: the name of God is blasphemed through them. Many are so ignorant, they knowe not what the Scriptures are, they knowe not that there are any Scriptures. They call them hereticall, and newe doctrine. Many will beleue neither side; whatsoeuer they alledge. Bring they trueeth, bring they falshood: teach they Christ, teach they Antichrist: they will beleene neither, they haue so hardened their heartes. Be the Preacher rough or gentle, learned or vnlearned, let him vse authoritie of the Scriptures, of the doctours, of the Councels, of Decrees or Decretalles, of Gods Lawe, of mans lawe, nothing will moue them, nothing will please them, because the ministerie of God, and thereby God him selfe, is despised.

These wordes happely seeme sharpe, and ouer vehement: but the hardenesse of our hearts against God, and the lacke of zeale of his house, enforce me to them. We are almost fallen into the lowest pit: we are left without zeale, as senselesse men, and as if we had cleane for-

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gotten our selues, as the heathen which knowe not God. Therefore, vnlesse we repent, the kingdome of God shall be taken away from vs. He will sende vpon this lande a famine of the worde: Hierusalem shall be ouerthrowen, and made an heape of stones; the men of sinne, and they which haue not the loue of the trueth shall peruaile with many, and withdrawe them from obedience to the Prince: this Noble Realme shall be subiect to forcaine nations: all this with the zeale of the Lorde of hostes bring to passe.

I coulde haue spent this time in opening some other matter: but nothing in my iudgement is more worthe your good consideration, and speedy redresse. I would be lothe rashly or rudely to abuse the reuerence of this place: but vnlesse these things be cared for, vnlesse we shew forth greater zeale then hitherto, if the peeres to come eate vp and take away from the Ministerie as the late peeres haue done, there will not be left within a while, any to speake the worde of God out of this place. The Pulpits shall haue none to vse them: the people shall growe wilde and voyde of vnderstanding.

When *Xerxes* behelde the great companie of his souldiers, suddenly he brake into teares, and wept bitterly. One sayde to him, O Sir, you haue cause to reioyce, you haue a goodly companie, they are able to fight for you against any

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any nation. But what shall become of them, saith *Xerxes*? after a hundred yeeres, not one of all these shall be left aliue. If the view of the smal number of preachers might be taken, how fewe they are, and howe thinne they come vp, we haue greater cause then *Xerxes* to lament, if wee haue any zeale to the house of God. For, of the preachers which nowe are, within fewe yeeres none will remaine aliue. And *Xerxes* souldiers left issue behinde them, which might afterwarde serue their countrey: But there is like to bee smal increase for the supplie of learned men. The Lord shall lacke men to bring in his haruest, the litle ones shall call for breade, and there shall bee none to giue it them. They that shall come after vs, shall see this to bee true. There is no house so spoyled, as the House of the LORD, There is no seruante so litle rewarded, as the seruant of Christ, and the disposer of the mysteries of God.

O that your grace did beholde the miserable disorder of Gods Church, or that you might foresee the calamities, which will follow. It is a part of your kingdome, & such a part, as is the principall proppe and stay of the rest. I will say to your Maiestie, as *Cyrellus* sometimes said to the godly Emperors *Theodosius* & *Valentinian*,
Ab ea qua erga Deum est pietate, reipublica,

R. it.

*Ciril. epist.
ad Theod.
& Valens.
vestra*

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vestra status pendet : The good estate and welfare of your common wealth hangeth vpon true godlinesse. You are our Gouverneur, you are the Rource of Gods Church. We must open this griefe before you. God knoweth if it may be redressed, it hath growen so long, and is runne so farre. But, if it may be redressed, there is no other besides your Highnesse, that can redresse it.

I hope I speake truely, that which I speake without flatterie, that God hath endued your grace with such measure of learning and knowledge, as no other Christian Prince. He hath giuen you peace, happinesse, the loue and true heartes of your subiectes. Oh turne and employ these to the gloxie of God, that God may confirme in your grace the thing which he hath begunne. To this ende hath God placed Kings and princes in their state, as David saith, that they serue the Lord, that they may see and cause others to see to the furniture of the Church. The good Emperour *Iustinian*, cared for this as much, as for his life. *Constantine*, *Theodosius*, *Valentinian*, & other godly princes, called them selues *Vasallos*, the subiects & bond seruants of God. They remembered that God furnished them in their houses, and were not vnmindfull to furnish his house.

When *Augustus* had beautified Rome with setting by many faire buildings, he said, *Inueni lateritiam*

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lateritiam, marmoream reddidi. I found it made of bricke, but I leaue it made of marble. Your grace when God sent you to your inheritance, and the right of this Realme, found the Church in horrible confusion, and in respect of the true worshippe of God, a Church of bricke, or rather (as *Ezechiel* saith) daubed vp with vnseasoned morter. Your grace hath already rectified the doctrine: now cast your eyes towards the Ministerie, giue courage & countenance vnto learning, that Gods house may be serued: so shal you leaue a Church of God, & a testimonie that the zeale of the Lords house hath eaten you vp.

And you, O dearely beloued, if there be any such which are neither hot nor colde, which doe the worke of y^e Lord negligently, which esteeme the word of God but as a matter of policie, which are ashamed to be called professours of the Gospel of Christ, pray vnto God that he will encrease your zeale. Let vs continue rooted and built in Christ, and stablished in the faith. Let vs haue care for the house of God. Whosoever is not after this sorte zealous, is a man of a double heart. We may not halt betwene two opinions. If the Lord be God, follow him: but if Baal be he, then go after him: he that is not with Christ, is against him. Many talke of the Gospel, and glorie in their knowledge: but it is neither talke nor knowledge which shall saue them in that day. He that feareth the Lorde, and serueth

R.iii.

him

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him with a pure heart, and may truly saye, the zeale of thine house hath consumed me, he shall be saued. If they shall not escape which haue zeale without knowledge, what shall become of vs which haue knowledge without zeale?

And you, whosoever you are, that by such meanes haue decayed the Lordes House, and abridged the prouision and maintenance thereof, and see the miserable wracke of Gods Church: if there be any zeale of God in you, if you haue any fellowshippe of the spirite, if any compassion and mercie, if you loue God, if you desire the continuance of the Gospell, oh remember you haue the patrimonie due vnto them that shoulde attende in the Lordes House: you take vnto your selues wrongfully, that which was not lotted for you. Giue vnto Cesar those thinges which belong to Cesar, and vnto God the thinges which appertaine to him, and make for the beautie and furniture of his house. Enriche your selues by lawfull meanes, and without the spoyle and waste of Gods Church. Let not the Ministrie by your meanes be despised. You enriched them, which mocked, and blinded, and deuoured you: Spoyle not them now that feede, and instructe, and comforte you. Let vs seeke the gloxie of God. Let vs at length serue the Lorde and not our bellie, and gree-
die

by B. Iewel.

die wantonnesse.

So shall God blesse you and prosper you in all your affaires, so shall he strike a terrour of you into all forreine Princes that dwell about you, so shall your heart be kept stedfast in the hande of God, so shall your heart be perfecte before the Lorde, so shall you leaue such as shall alwayes praise the Lorde in Sion, so shall you see your childrens children, and peace vpon Israel.

And, thou O most mercifull Father, graunt that thy wordes be not spoken in vaine: it is thy cause. Thou art our father, we are as clay in thine handes. Thou hast the key of our heartes: Giue zeale to them that haue knowledge, giue knowledge to them that haue zeale, that they may be inflamed and rauished with the loue of thy house, to sorowe for the decay there-

of, and to doe all their indenuour to

builde vp and establish

the same for euer,

Amen.



R. iiii.

Matthewe.



Matthewe. 9.

37 Then saide he to his disciples, Surely the haruest is great, but the labourers are fewe.

38 Wherefore pray the Lord of the haruest, that he woulde sende labourers soorth into his haruest.



Christ our Sauour, after he was baptized by Iohn and tempted by Satan in the wilderness, began to execute the Commission whereunto his father had sent him, chose vnto himselfe a number of disciples to be at his commandement, & so tooke his progresse through a great part of the countrey. In the meane way, in euery place where he came, he taught the people that the kingdome of God was come amongest the: he healed their diseases: wrought strange miracles before their eyes: & gaue many singular and euident tokens of his comming.

But specially, he behelde in what state the poore people stood, touching their readines in receiuing Gods truth, in al the country where he had bene: and therefore at y^e end of his circuit, he was moued wth pitie, & said, he saw the in most woful case, forlaken and lost, as if they had bene a flocke

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a flocke of sheepe without a heard : and that not though their owne malice, but through the wilful blindnesse and negligence of them that were set to guide them.

Sheepe (as *Aristotle* and *Plinie* write of them) are a simple kinde of cattel, profitable to many vles, ready to receiue al maner wrongs, without skil, to helpe or succour it selfe: it coueteth to breake out of the folde or close, if it may espie any hole open, it strayeth and wandreth abroad, many times hangeth in the byers, many times is taken by by the Wolfe : it is euer in daunger of the winde and raine, yea, of the very grasse and water it liueth by, and thereof is infected oftentimes with a number of maladies: so that the health and safetie of the sheepe, resteth onely in the care and diligence of the shepheard. To such a kinde of cattel are the people likened.

Christ saith not, they were like unruly sheepe, that would not be guided by their heard : but he saith, They were like poore lost sheepe, that had no heard at al. For, the people of themselves were not vnwilling to receiue the Gospel : but there was none to instruct them. And for that, he addeth an other similitude, to declare the same, and sayeth, The haruest in deece is great, but the workemen are but few: the corne is ripe, & ready to be cut, but there lacke hands to fetch it in.

The comming of these times was promised long afore, euen from the first creation of man-
kinde,

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kinde, but the perfourmance thereof at the first was darke, and as it were wrapt vp, and hid in a cloude, and like coyne buried in the ground.

After, it was somewhat moze clerely set forth in the lawe giuen by *Moses*. After that, it was reuiued by the *Prophetes*, and in maner plainely, in what place, at what time, of what mother, of what house or stocke *Christ* should be bozne: what doctrine he should teache, what miracles he shoulde worke, what death he shoulde die, howe he shoulde be buryed, howe he shoulde arise, howe he shoulde ascend into heauen, howe the heathens should be called to belecue in him, howe the holy Ghost should be sent, and to conclude, howe *Christ* shoulde come at the last, to iudge the worlde. After that came *Saint Iohn the Baptist*, to point out *Christ* plainely with his finger, and to say, *Ecce agnus Dei, qui tollit peccata mundi*, Behold the lambe of God, that taketh away the sinnes of the worlde.

Last of al, *Christ* himselfe began to preache and prophetic of himselfe, and to gather vnto him a chosen people, that shoulde be folowers of good workes. Then was the accomplishment and fulnesse of time come to passe, that had so long bene looked for: then the kindgome of God began to suffer violence, and men violently euen by force, brake in vpon it: then the coyne sowed and cast into the ground by the patriarchs long befoze, and watered & cherished by the dew of the

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of the Prophets, was ripened and kernered by the spirit of God: then was the haruest great, and the eares white, euen ready to be cut.

Yet this notwithstanding, Christ sayeth, the haruest men are but fewe. He saith not, the haruest is great, and there are but fewe *Scribes*, but few *Pharisees*, but few *Sadduces*, but few priests, but few *Leuites*: For the priests and *Leuites* were distributed through the whole country. In euery litle towne or borough there was a colledge, & as one of their *Rabbines* recordeth, in y^e citie of *Hierusalem* there were no lesse then 400 schooles: so that the nōber was almost infinite.

Moreouer, they vsed commonly to say, as it is reported by the Prophet *Ieremie*, *Non peribit Lex a sacerdote, nec consilium a sapiente, nec sermo a Propheta.* Hierem. 18 It can not bee that the true vnderstanding of the Lawe shoulde be taken from the Priest, nor good counsel frō the wise, nor the word from the Prophet. They read and expounded the Lawe to the people euery day: they had their dayly sacrifice, and whensoever the ox, or calfe, or sheepe, or goate was slayne, and offered vnto God, as then the maner was, the priest for his share had the breastlet that couereth the heart, in token, as *Origen* writeth, that the priest should be a man of counsel. He had also appointed to him y^e right shoulder, & the tongue, in token that he should be prōpt & ready in good workes, and eloquent to declare the law of God.

The

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The Bishop had euermore befoze his breast a tabler, wherein was embrodered in letters of golde, Vrim, and Thumim: in token that he should be a man both perfect in life, and also full and plenteous in the trueth of God. In the same were set twelue stones, and therein grauen the names of the twelue tribes of the people, that he might haue them euermore in remembrance. The skirtes of his hemmes of his robes were set with belles of gold, and pomegranates: in token that his life should giue a good sauour, and his voice should ring, and be heard among the people.

The Phariseis had certaine special poyntes, and sentences of the Lawe witten round about in the borders of their garmentes, that it might neuer be out of their eyes: they prayed, no men more, and that in euery corner of the streetes: they fasted twise euery weeke: the bed that they laye vpon, as *Epiphanius* writeth, was but a spanne broade, & yet, that they might sleepe with lesse ease, they strowed thornes vnderneath the. Briefely, al their life in appearance was such, & all their apparel and behauiour so seemely and decent, that if a man would paint out wisdom, sobrietie, and perfect holinesse, he could haue no better paterne. And therefore, they were called *Pharisei*, that is, diuided, as men in holines and perfection of life farre passing all the rest of the people.

Yet for al this, notwithstanding their great shewe

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fewe of wisdom, of learning, of perfection of
life, & the great multitude of them, Christ saith
there were fewe workmento go to the harvest.
For, They did prophecie out of their owne Ezech. 13.
heartes, they did not rise vp in the gappes, nor
made vp the hedge for the house of Israel to
stande in the battaile in the day of the Lorde:
they haue seene vanitie, and lying diuination,
saying, the Lord saith it, and the Lord hath not
sent them: and they haue made others to hope
that they would confirme the wordes of their
prophecie, saith *Ezechiel*.

No, contrariwise, these that should haue bene
the chiefe harvest men, were the wasters and de-
stroyers of the harvest, My people (saith God) Jerem. 50.
hath bene as lost sheepe: their shepherds haue
caused them to go astray, & haue turned them
away to the mountaines. Christ telleth the
Pharisees, they haue made his fathers house a
denne of theeues. He speaketh thus of them, All Iohn 10.
that euer came before mee, are theeues and
robbers. Notwithstanding their stoue learning
and shew of holinesse, they were nothing els but
theeues & robbers: they did robbe mens soules,
they stole the sheepe out of the folde, they spoiled
God of his glozy.

When they sawe the people followe thicke
after Christ, and to haue him in reuerence, they
cryed out, none of the princes and great holy
learned men beleue in him, but these rascals,
that

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that thus runne after him, are accursed, & ignorant, and knew not the law. The vnlearned sorte said of Christ, he casteth out vncleane spirits by þ power of God: the great learned men said, no, he throweth out devils by þ power of *Beelzebub* þ prince of þ devils. The vnlearned marueiled, & were astonied at þ wonderful works that he did: the learned saide, he hath a devil, he is out of his wittes. The vnlearned sayde, no doubt a great Prophet is risen amongst vs: the learned sayd, He deceiueth the people. The vnlearned sayde, God hath visited, and sent comfort amongst his people: the learned said, Behold a glutton, and a companion of *Publicanes* & sinners. The great learned shepherds persecuted Christ, & chased him from place to place: the poore sheepe followed him into the desert. They that were the guides of the flocke, crucified Christ, and shed his blood: the poore flocke set their whole affiance in his death, and so dranke his blood to the reliefe of their soules, they beleueued in him, they knew the time of their visitation,

And therefore, notwithstanding there were grosse & damnable errours amongst the people, as wel as amongst the learned: yet Christ challenged not the people for them, but only þ priests & the Pharisees that tooke vpon them to leade the people: for that he saw the Pharisees and priests offended euen of malice, & the poore people only of ignorance and simplicitie. Woe be vnto you

Mat. 23.

Scribes

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Scribes & Pharisees, that haue taken away the keyes, & shut vp the kingdome of God before the people, and neither wil you enter in your selues, nor suffer others y^e would gladly enter.

But, as for the people, he had compassion on them, for that he sawe they were forsaken, and perished euen as sheepe without a hearde: that they had a certaine zeale of God, although not according to knowledge: that they fell into the pitte, not of wilful malice, but onely because they followed the blinde gupdes, that fel before them: that they were Gods haruest, and lay a-broade, and were lost, and no man would take the paines to fetch them in.

Saint Paul was not onely lead away by ignorance, but also was a most earnest persecuter of the Church of Christ, yet was he a portion of Gods haruest. And therefore as soone as God had striken him downe from his horse, he knewe he had done amisse, and cryed out, Lorde, what wilt thou that I do? And after, he writeth of him selfe, God hath had mercy, and taken mee to his grace, because I knew not what I did. Actes 9.

Many there were that cried out vpon Christ, crucifie him, crucifie him: & after, when he hong vpon the crosse, nodded their heads vpon him, & made mooves at him, & did him al maner of spite & vilanie, & yet pertained they to Gods haruest, and afterwarde, as it is credible, were crucified for him, & shed their blood for him themselves.

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Then so are there, euen at this time, many that of ignorance persecute the Gospel of Christ, & as it were crucifie Christ againe: which if they felt in deede, that it were the Gospel of God, they would not so litle regard their owne saluation. God make them to be of his haruest, and send out labourers to fetch them in.

Whensoever we begin to feele a lacke within our selues, and can suffer our selues to be instructed, and taught by the Spirit of God, then may we be assured God wil take vs for his haruest. *Plato* the olde Philosopher imagineth, that the god Loue was bozne of the *Egyptian*, that is to say, Madame lacke or necessitie. For, no man loueth a thing, before hee feele himselfe stande in neede of it: so, loue is the childe, and lacke or neede is the mother.

Saint Augustine writeth of himselfe, that before he became christened, a friende of his offered him the Scripture to looke vpon: but he, after he had read a litle, because he felt in himselfe no lacke of it, he despised it, and slong it from him. Afterwarde he beganne to finde much follie in himselfe, and because he could see no redresse, he fel to weeping and prayer. In the middest of his mourning and groning, he heard a voyce, *Tolle, lege: tolle, lege*, Take vp, and reade: take vp, and reade. He marueiled much what it should be. At the last, hee tooke vp a booke that lay by him of *Pauls* epistles, and the first wordes that he set
his

Aug. conf.
fess. lib. 8.
cap. 12.

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his eyes vpon, were these, *Induimini Dominum Iesum Christū*, Put ye on the Lord Iesus Christ.

S. Hierome writing vpon the prophet Nahum, In Nahum cap. 3. sayth, *In aduentu Messia, populus qui fuerat consopitus sub magistris, excitabitur, & ibit ad montes Scripturarū*. What time *Messias* shal come, the people that were lulled a sleepe in ignorance by such as shoulde haue bene their teachers, shal awake, and get them forth to the mountaines of the Scriptures.

And Chrysostome vpon the Genesis, *Si desit ministeriū hominis, ipse Dominus supernè illustrabit mentem nostrā*. If the ministerie of man be wanting, the Lord himselfe wil lighten our minde from aboue. And Christ in þ Gospel of S. Iohn, saith, My sheepe heare my voyce, & folow me, & they wil not folow a stranger, but flie from him. And to conclude, whosoever feeleth a lacke within himselfe, and can suffer himselfe to be enformed & taught by the spirit of God, he may be assured, God wil take him for his haruest. Thus was the haruest great, the laborers very few, the scatterers & wasters, almost infinite. This was the state of the Church at the cōming of Christ.

Euen likewise in these our dayes, Christ our sauour hath gone abroad in progresse, and done marueilous cures, & shewed strange miracles among his people, & hath caused his gospel to ring throughout the world. And as he said then, eue so may it now be said, *Messis multa*, The haruest is

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great,

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great, and marueilous forward: yea, euen there where as no worldly hope of haruest could haue bene. Many there are that hunger & thirst after the kingdome of God, which is the knowledge of his Gospel: many that are yet greene & ignorant, many that lie by the way side, and yet haue gathered no roote, many that as yet are but tares and darnel, I meane, blinde and obstinate, but when Gods holy wil shalbe, may be turned into good corne, and pertaine to his haruest.

But y^e laborers are few, I say not, there be but few Cardinals, few bishops, few priests y^e should be preachers, few Archdeacons, few Chancellors, few Deanes, few prebendaries, few vicars, few parish priestes, few monkes, few friars: For the number of these is almost infinite. *Gregorie Nazianzene* in his time, complained at the multitude of priestes, and sayd, they were almost as many as the rest of the people.

Cōci. tom.
3 concil.
delect car-
dinalium.

Concilior.
tom.2.

And *Iustinian* the emperour in his time, was faine to restraine y^e nōber of them, & to giue cō-mandement, that in one cathedral Church there should neuer be aboue 60. priestes, & 100. deacons. The like order was takē in a general cōcil, for the abating of the multitude of monkes, & friers.

And in the booke called *opus tripartitum*, ioy-
ned to the council of *Laterane* these wordes were
written, *Totus fere mundus obloquitur, & scanda-
lizatur de multitudine religiosorum pauperū, qui
introierunt in mundum, qui non iam religiosi, sed
tristissimi*

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trutanij vocantur. Welneare the whole world crieth against, & is offended at the great multitude of begging monks & friars, which are entered into the world, & now for their behauiour, are called not religious men, but varlets. These be the wordes of the Councel.

The number of these is great: but alas, the number of labourers is very smal. And yet they giue a shewe to the worlde, that they be pastours and feeders of the flocke, that they be the fathers of the people, that they be the teachers of the multitude, that they be the labourers in the harvest, that the whole Catholique Church stayeth altogether vpon them.

They giue the Bishoppe of Rome these titles, that he is the onely key of Christian faith, that hee is greater then the Apostles, for that they could erre, and he cannot: they say, he is Christs Vicar, whereas in deede to any mans sight, Christ may be contented to be his Vicar. They say, he is no bare man, but a god, as it is written in the *Decretalles*, of *Nicolas* the Pope, and many other the like, which I leaue.

The Pope calleth the Cardinales, *Cardines mundi*, &c. The very hookes and staves of the worlde, vpon whom the doores of the church militant must be turned. Another saith: As a doore turneth vpon the hooke, euen so y church of Rome is ruled by the Cardinals. Therefore they haue pillars & pollaxes caried afore the, in token

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that

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that they be the pillars and states of the Church: and pollaxes, to beate downe al euil doctrine.

And what shal I speake of bishops? their clo-
uen miter signifieth perfect knowledge of the
new testament and the old. Their crostiers stasse,
signifieth diligence in attending y^e flock of Christ.
Their purple bootes & sandales, signifie, y^e they
should euer be booted, & ready to go abroad tho-
rough thicke & thinne, to teach the Gospel. And
thereto they apply y^e words of y^e prophet, *Quam*
speciosi pedes euangelizantiu pacem, euangelizan-
tium bona? How beautiful are the feete of them
which bring glad tidings of peace, which bring
glad tidings of good things? But alas, in what
kind of thing do they beare theselues for bishops

These mitical titles & shewes are not inough
to fetch in the Lords haruest: they are garments,
more meete for players, then for good laborers.

De confi-
derat. ad
Eug lib. 4.

S. Bernard writeth thus to *Eugenius* y^e bishop
of *Rome*, who sometime had bene his scholar,
Thou which art the shepherde, iettest vp and
downe shining in golde, & gorgeously attired:
but what get thy sheepe? If I durst speake it,
these things are not the fodder for Christes
sheepe, but for deuils. Whatsoeuer apparell
they haue vpon them, vnlesse they will fall to
worke, Christ wil not know them for labourers.

How then can the bishop of *Rome* be takē for
y^e chiefe pastor of Christ, which these 900. yeres
hath not opened his mouth to feede the flocke?

These

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These 900. yerres, I say, since *Gregorie* the first of that name, it can hardly be found, that euer any bishop of *Rome* was seene in a pulpit. One of themselues, *Adrianus 4.* a bishop of *Rome*, was wont to say, *Succedimus non Petro in docendo, sed Romulo in parricidio.* We succcede not *Peter* in teaching, but *Romulus* in murdering.

And in a canon of the Apostles it is decreed, that y^e bishop that teacheth not his flocke, should be deposed. To which purpose they alleadge *S.*

Augustine: Episcopatus, nomen est operis, nō honoris: ut intelligat se non esse Episcopū, qui vult praesse, nō prodesse. A Bishops office is a name of labour, not a name of honour: that he which coueteth the place of preeminence, & hath not a desire to doe good, may knowe he is not a Bishop. Thus saith *Origen*, thus saith *Chrysostome*, thus say diuers others of the old fathers, whome it were long, & needelesse to rehearse. *Multi sacerdotes, pauci sacerdotes*, saith *Chrysostome: multi nomine, pauci opere.* There are many priestes, & fewe priests: many that beare the name, but fewe that be priests in deede. Thus the haruest is great & plenteous, but y^e labozers are but few.

The labourers are but few, but y^e destroyers & wasters are exceeding many: yea, such as should be the haruest men, most of al destroy the corne. I wil not here report that I am wel able, that your eyes haue seene, and that many of you haue felt: the state of our time hath bene such.

L.iii.

Bernard

August. de
ciuitate
Dei. lib. 19.
cap. 19.

Chri. hom.
43. in ope-
re imper-
fecto in
Mat.

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Serm. 33.
in Cantica

Bern. ser. 1.
in couers,
S. Pauli.

Bernard saw it in his time, & therefore saith, Omnes amici, & omnes inimici: omnes necessary, & omnes aduersary. Al are friendes, and al are enemies: all are helpers, and al are aduersaries, or hinderers. Againe, Hen, heu, Domine Deus, ipsi sunt in persecutione tua primi, qui videtur in ecclesia tua primatum diligere, gerere principatum. Alas, alas, O Lord God, they are the chiefest in persecuting thee, that seeme to loue the highest roomes, and to beare rule in thy Church.

The time being so short as it is appointed me, wil not suffer me to speake of the that euē now hinder Gods harvest: & being such me as should stay the people, as much as they may do by their exāple, disquiet & disturbe the y withstand at this time, & resist your graces doings, not in dark or doubtful matters, wherein sonthing may be said on both sides, but in such things, as they thesc lues do know were appointed by Christ, published by y Apostles, receiued by y old doctours, & bled & frequented in y primitive & catholique Church.

Iohn 12.

Why then wil they not receiue them? Christ himselfe giueth the reason: Quia dilexerunt magis gloriam hominum, quam gloriam Dei; Because they loued the praise of men, more then the praise of God. They know they should danger their credit, if they should once againe turne.

Ciril. in
Ioh. lib. 8.
cap. 1.

Why would not the Pharisees suffer y people to beleue in Christ? Cyrilus maketh answer, Quia quicquid Christo credentium accesserit, sibi detractum putabant. This was the cause saith be,

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for that they thought, how many fouer faith-
ful came vnto Christ, so many were lost from
thē. And therefore they had leuer keepe þ traditi-
ons of their elders, then hazard their estimation.

And *Chrysostome* vpon the same matter, saith,
*Cum timerent ne principatum amitterent, cen- Chrysin
gū latores, vt maiores esse viderentur, multa inno- Mat. homi.
uabant, quæ res ad tantam peruenit nequitiam, vt 52.
præcepta sua custodiret magis quā mandata Dei,*
Lest they should lose their authoritie, as if they
had bene law makers, men able to stablisch and
ordeine lawes, to the ende they might seeme
greater, they altered much, which thing (in the
end) grew to such a wickednes, that they kept
their owne commandementes more then the
commandements of God. Thus euen now the
Lordes haruest is great, the labourers fewe, and
the destroyers and hinderers aboue number.

¶ List vp your eies, & cōsider how the hearts of
your poore brethē lie waste, without instructiō,
without knowledge, without þ food of life, with-
out þ cōfort of Gods word, such a miserie as ne-
uer was seene amōg heathē. The Turks haue
teachers sufficient for their people, the Iewes,
albeit they haue no stayed countrey, but liue in
banishment, and wander about, yet haue they
their teachers: the Christians which this day
liue in India, Ethiopia, Barbarie, Mooreland,
and other places vnder the persecution of hea-
then princes, yet haue their instructours in true

L.iiii. religion.

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religion. The Christians in old time, when they liued vnder tyrants, and were dayly put to most shameful death, & were hated, & despised of al the worlde, yet neuer lacked ministers to instruct them. It is therfore most lamentable, that Christians liuing vnder a Christian prince, in y peace & libertie of the gospel, should lacke learned ministers to teache them, and instruct them in the worde of God: this is the greatest plague, that God doeth send vpon any people.

Contrariwise, the greatest blessing which any people can receiue at Gods hands, is to haue prophets & preachers, by whō they may be instructed. When y Prophet declareth y mercy of God towards Israel, y he would put an end to their afflictions, & bring them home againe from *Babylon*, he saith thus, Behold (saith the Lord) I will send out many fishers, & they shal fish the. In the like sort saith *Esaï*, How beautiful vpon the mountaines are the feete of him, that declareth and publisheth peace? that declareth good tidings, & publisheth saluation, saying vnto *Sion*, thy God reigneth? The voice of thy watchmen shalbe heard: they shal lift vp their voyce, and shoute together. And *Baruch*: Nor the *Agarens* that sought after wisdom vpon the earth, nor the marchants of *Nerran* & *Theman*, nor the expōnders of fables, nor the searchers out of wisdom, haue knowē the way of wisdom. There were the giants, famous frō the beginning, that
were

Ierem. 16.

Esa. 52.

Baruch. 3.

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were of so great stature, & so expert in warre. Those did not the Lord chuse, neither gaue he the way of knowledge vnto the, but they were destroyed because they had no wisdom, & perished through their owne foolishnes. He hath found out all the way of knowledge, and hath giuen it vnto Iacob his seruant, and to Israel his beloued. And againe, O Israel, we are blessed: for the thinges that are acceptable to God, are declared vnto vs. He hath not dealt so with euery nation, neither haue they knowledge of his iudgements, saith the Prophet *Dauid*.

Baruc. 4.

Psal. 147.

But when God taketh away his ministers which should preach peace, & open vnto the people the will of God, & make known his iudgements, it is a token y God is highly displeased with his people. Where there is no vision, the people decay: they know not what to beleue. Of this miserie speaketh *Jeremie*. The yong children aske bread, but no man breaketh it vnto them. Of this speaketh *Esay*, The poore and needie seeketh water, and there is none. They woulde haue some counsell, some comforte, and there is no man to giue it them. My sheepe wandered (sayeth God) through all the mountaines, and on euery high hil: yea, my floeke was scattered through all the whole earth, and none did seeke or search after them. They were full of diseases, they were pined for hunger, and taken by by the wolfe, but none had

Prou. 29.

Lament 4.

Esay. 41.

Ezech 34.

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had care to deliuer them.

In such state as the flocke is in, which hath no shepherde: or the shippe which is tossed by the tempestes amiddes the surges and rockes of the Sea, and hath no skiltull Pilote to guide it: or the yong sucking childe, that hath no nource to feede it: euen in such state are your soules, if you haue not the ministerie of Gods worde abiding with you. You are children, the Preacher is your nource: you are a Shippe in danger of many wreckes through the boysterous tempestes of this worlde, the Preacher is your Pilote to guide you safely towards the hauen of rest: you are the flocke, the Preacher leaueth you from dangerous places, to feede vpon the wholesome pastures of Gods holy worde. Who so euer they be which reioyce not in the increase of the Lordes haruest, he forsaketh them, and leaueth them comfortlesse, and giueth them fewe or no labourers.

Wherefore pray the Lorde of the haruest, that he would sende forth labourers into his haruest. It is the Lorde which casteth the first seede into the earth, which doeth moisten the ground, and maketh it fruitfull, and giueth forth his sunne, that it may come to ripening. All the soile, fielde, corne, and the husbandrie thereof is the Lordes. Let vs pray to him to send forth labourers to trauaile and take paynes.

Notwithstanding

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Notwithſtanding we ought to pray to God, that he will ſtirre vp and ſet forth men to inſtruct his people: yet that nothing embarreth y^e authoritie of princes. For, as God calleth him inwardly in the heart, whome he wil haue to be a miniſter of his word: ſo muſt he be authorized of his Prince by outward and ciuill calling, as I coulde ſhewe at large, if time would ſuffer it.

So *Salomon* the king deposed *Abiathar* the high prieſt, and ſet vp *Sadoc*. So *Iuſtinian* deposed two biſhops of *Rome*, *Siluerius* & *Vigilius*, & authorized others. And the ſame *Iuſtinian* was wont to ſay, that he had no leſſe regarde to the Church of God, then he had to his owne ſoule. So *Conſtantine*, *Valentinianus* & *Theodofius* called them ſelues *Vaſallos Chriſti*, The vaſalles of Chriſt. And *Socrates* in his ſtorie ſaith, We haue alſo herein comprised the Emperours liues, for that ſithence the Emperours were firſt chriſtened, the affaires of the Church haue depended of the, & the greateſt counſels both haue bene, and are kept by their aduiſe. It pertaineth therefore alſo to kings and Princes to ſende out labourers into the harueſt.

Labourers they muſt be, and not loyterers. For Chriſt compareth the teaching of his people to thinges that be of great labour, as to plowing and fallowing of the ground, to planting of a vine, to rearing of a houſe, to theſhing of coeue, to feeding of ſheepe, to leading

Socrates
lib. 5. in
proemio.

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ding of an hoste, and keeping of warre : in which thinges is required much diligence and labour.

Cato in his bookes of husbandrie, sayeth it was an olde sawe among husbandmen, *Qui terram colit, ne sedeat : est enim aliquid semper quod agat.* He that plougheth the grounde, must not sit still : for he hath alwayes somewhat to doe. The worke of the husbandman is neuer ended : he falloweth, stirreth, soweth, harroweth, weedeth, and tenderth his lande.

Therefore, if they be Pastours, let them feede the flocke : if they be Doctours, let them teach the people : if they be watchmen, let them stande vpon their watche : if they be messengers, let them doe their erraunt. This is the way to builde vp the Church of Christ. This commission Christ gaue vnto his Disciples, *Itē in mundum vniuersum &c.* Goe ye into all

Marke 16. the worlde, and preach the Gospell vnto eue-
ry creature. Thus by twelue poore Apostles
all the world was conquered: Princes & kings,
and Emperours were subdued to the faith of
Christ. This is the key that openeth the consci-
ence, this is the two edged sword which entreth
through, euen to the deuiding asunder of the
soule & the spirit. Therefore the Apostle saith,
2. Cor. 10. The weapons of our warfare are not carnall,
but mighty through God, to cast down holds,
casting

by B. Jewel.

casting down the imaginations and euery hie thing that is exalted against the knowledge of God, & bringing into captiuiety euery thought to the obedience of Christ. This is the onely instrument, wherewith we may cut doونه and haue in the haruest of God.

For all mens deuises, Actes, lawes, or commandements, be the authoritie thereof neuer so great, yet are not sufficient to content one mans conscience. For the wisdom of man is but folie before God, & God knoweth the fancies and cogitations of men, that they be but vaine and foolish.

Aristotle the great wise Philosopher on a time being sicke, when the Physician came to him to minister him a potion, & shewed him not what was in it, began to chafe and take on with him: why, said he, heale not me as thou wouldest heale an ore or a horse, but shewe me what thou giuest me, what are the ingredients, and wherefore thou giuest it me. Euen so must the people be healed of their errours: they must knowe what is giuen them, and wherefore.

Fides (saith *Bernarde*) *suadenda est, non imponenda*. Faith may not be compelled by force or rigour, but getly brought in by perswasion: For forced faith is no faith. *Saint Paul* saith, Faith commeth by hearing, and hearing by Rom. 10. the worde of God. And therefore it is well obserued by the wise & politike father *S. Ambrose*,
that

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that the Church of Christ was not gathered by the Lawe, but by faith. *Basil* saith, If you will haue Gods wisdome take place, al your worldly wisdome must be set a parte. And in like sorte *Hillarius*, *Humanis operibus extructa non permanent: aliter edificanda Ecclesia, aliter custodienda est &c.* Things that be set vp with mans workmanship (saith *Hillarie*) wil not endure: the Church of God must otherwise be builded and preserued: for the foundation of it must be layde vpon the Apostles and Prophets. The Church being thus built by God, that is to say, by the doctrine of God, shall neuer fall.

I speake not this against all ciuill, and honest lawfull policie: for I knowe it is the gifte of God, without the which, no common state, no the Church can be maintained. But this seemeth to haue bene the meaning of these olde fathers, that in the building of Gods Church, the preaching of Gods worde must goe before, to quiet mens consciences, and wisdome and policie, like handmaidens must follow after. For this honoz & prerogative God claimeth onely to him selfe, that his Church must be built vpon the foundation of the Apostles & Prophets. Which if it be otherwise built, *Nisi dominus edificauerit domum, in vanum laborauerunt, qui edificant eam.* Vnlesse God him selfe build vp the house, they sweat & labour but in vaine, that set it vp.

Thus

by B. Iewel.

Thus Christ at the beginning gathered his Church, not by lawes of men, but against all law & policy, by the preaching of his word. God might haue instructed *Cornelius* by the Angell that appeared to him, as it appeareth in *the Actes of the Apostles*: but he woulde not so, but sent *Peter* to him, that he might be instructed by the mouth of a Preacher. He might haue taught *Paul*, after he had striken him downe from his horse, when he appeared to him, and said, *Ego sum Iesus, quem tu persequeris*: I am Iesus whom thou persecutest: But he would not so, but rather left him to be taught by *Ananias*. And as it appeareth in the *Actes of the Apostles*, at the preaching of *Peter* 3000. people were conuerted and woune in one day, that it might appeare by what tooles, and with what workmen God would haue his haruest set forwarde.

Nowe let vs beholde the present state of our countrie. These wordes of Christ our Saviour were neuer moze true, then we find them now in these our dayes. The haruest is great, & the labourers very fewe: the poore people lyeth forsaken, and left as it were sheepe without a guide: the afflicted in conscience haue no man to quiet them: they growe wilde and sauage, as it were a people that had no God: they are commaunded to change their religion, and for lacke of instruction, they knowe not whether to turne them: they knowe not, neither what they leaue
noy

Sermons preached

nor what they should receiue,

Some other desie, and spit at the holy Gospell of our Sauour Christ, and refuse the Couenāt of euerlasting life. Some other for lacke of knowledge, folowe after wilful & blinde masters, and become Arrians or Pelagians, and thus they blaspheme the sonne of God. Some other giue themselues ouer to their owne affections, and as he saith, reioyce and triumphe in their filthinesse, without feare of God, without conscience of sinne, and so treade downe the blood of the testament vnder their feet: and this do they for lacke of teaching, because they haue not learned men, and preachers to shewe them what they should doe.

O, saith our Sauour Christ, the good shepherde and Bishop of our soules, my haruest is beaten downe and losse, and there is none that will goe abroade and saue it. My people runne headlong to their owne destruction, not of malice but of very simplicitie, onely because they are not taught, because they knowe not my father nor me: Alas, it is not my fathers will, that any of them shoulde be lost.

They be our brethren, they be the flocke of God, they be the haruest, they are bought with great price: I beseech you, euen for that blood that was shed and spent for them and vs all, let vs not despise them.

If the kingdome of God be not worthy to be promoted,

by B. Iewel,

promoted, yet the kingdome of Satan, is woy-
thy to be overthrowen. Now is that acceptable
and topful time come amongst vs, euen now
God hath visited his people: now the haruest is
great and plenteous. Al the world this day lon-
geth, and groneth after the Gospel. Let vs
therefore altogether, direct our prayers to the
Lord and maister of the haruest.

Wee beseeche thee most mercifull father,
for thy sonne Iesus Christes sake, as thou hast
pleasurably increased thy haruest, & brought it to
a ripenes in these our dayes, so send out labou-
rers, to get it in, that it be not spilt. Gather in al
thy sheepe that lie straying about a hearde. Ligh-
ten the heartes of thine aduersaries, that they
may knowe the time of their visitation, and see
that blessed hope, wherunto thou hast called

them. That all the worlde with one

mouth, and one minde, may know

and glorifie thee, the onely true

and liuing God, & thy sonne

Iesus Christ. To whom

with thee, and the holy

Ghost, be al honour

and glorie.

Amen.

Luke

Sermons preached

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Some other desie, and spit at the holy Gospel of our Saviour Christ, and refuse the Couenāt of euerlasting life. Some other for lacke of knowledge, folowe after wilful & blinde masters, and become Arrians or Pelagians, and thus they blaspheme the sonne of God. Some other giue themselues ouer to their owne assertions, and as he saith, reioyce and triumphe in their filthinesse, without feare of God, without conscience of sinne, and so treade downe the blood of the testament vnder their feet: and this do they for lacke of teaching, because they haue not learned men, and preachers to shewe them what they should doe.

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by B. Iewel,

promised, yet the kingdome of Satan, is worthy to be overthrowen. Now is that acceptable and tyme come amongst vs, euen now God hath visited his people: now the haruest is great and plenteous. Al the world this day longeth, and groweth after the Gospel. Let vs therefore altogether direct our prayers to the Lord and maister of the haruest.

Wee beseeche thee most mercifull father, for thy sonne Iesus Christes sake, as thou hast plentifully encreased thy haruest, & brought it to a ripenes in these our dayes, so send out labourers, to get it in, that it be not spilt. Gather in al thy sheepe that lie straying about a hearde. Lighten the heartes of thine aduersaries, that they may knowe the time of their visitation, and see that blessed hope, wherunto thou hast called

them. That all the worlde with one

mouth, and one minde, may know

and glorifie thee, the onely true

and liuing God, & thy sonne

Iesus Christ, To whom

with thee, and the holy

Spirit, be al honour

and glorie.

Amen.

¶

Luke

Luke ii. vers. 15.

But some of them said, he casteth out devils
through *Beelzebub* the chiefe of devils, &c.

What it may please God so to
order both my utterance, and
your understanding, that what-
soever shalbe spoken or heard,
may turne to the glorie of his
holly name, and to the profite
and comfort of his Church, before I enter into
the exposition of these wordes, I desire you to
call vpon our gracious God with your earnest
and heartie prayer.

And here, I commend vnto you the good
estate of Gods holly and catholique Church, and
therein the ~~Queens~~ most excellent maiestie, by
the especial grace of God, Queene of England,
Fraunce, and Ireland, defender of the true, an-
cient, and Apostolique faith, and the highest go-
uernour next vnder God, of this Church of
England, &c: That as God of his mercie, hath
marueilously preserved her to the possession of
her right, to the great comfort of all our her
subiectes hearts, and to the reformation of the
Church,

Church: so it may please him to adue & encrease
her with his holy spirit, to the continuance and
performace of the same. The Queenes most
honourable counsaile, with the residue of the
nobilitie: The miserable state of both the Uni-
uersities, and all other schooles of learning, the
onely nurceries of this Realme: The Bishops
and preachers, that the number of them may be
encreased, and that they may haue grace, to see
foorth the truth of Gods Gospel, as their du-
tie is, diligently, soberly, sincerely, truly, and
faithfully: And the whole commons of this Re-
alme, especially such as speake ill, or thinke ill
of Gods holy word, that they may haue grace to
regarde the saluation of their soules, to lay a-
side all blinde affection, to heare the woordes of
God, and so to come to the knowledge of the
truth.

Altho so list to peruse either the whole course
of the Scriptures, or other stories and records
of antiquitie, shall finde that the messengers of
God, such as haue bene sent of purpose to giue
knowledge of his holy will, haue at al times
bene unkindely receiued of the more part, and
sclaunderously reported of: and whatsoeuer they
haue saide or done, hath bene falsely deputed,
and turned to the worse.

Protes that godly Captaine, notwithstanding
being here were purposely called, and sent from

most High God,

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God, and in his name wrought many strange
wonders before the people: yet were there some
that saide hee was a Sorcerer, and what heuer
he did, he did by way of conluration.

The Religion of the Jewes, was the true
worship of the onely God: Yet *Plinius* saith, it
was *contemptus omnium numinum*, The despi-
sing of al the goddes. The Jewes suffered no
images to be in their Churches, because God
had forbidden them: Yet *Cornelius Tacitus* saith,
They worship their god in forme of an asse. O-
thers said, they worship a god: to whom they call
Sabaoth, in the shape and fashion of a hogge: and
that therfore they were forbidden to eate swines
flesh. Others, that they worship *Saturnus*, be-
cause they were commanded to keepe holy the
Sabath day.

The wicked and cruel *Aman*, to bring the
people of God into hatred with the king *Assue-
rus*, made his complaint of them in this wise:
Whay it please your maiestie, saith hee, to vnder-
stande, you haue a people here in your realme,
that vseth a strange kinde of religion, and wil not
be vndered by your graces lawes.

When the goodly prince *Cyrus*, had giuen
Esdra, and *Nehemiah*, leaue to builde vp againe
the Church of God at *Hiernsalem*, there came
enemies to him, and bad him take good heede, for
that the Jewes were his enemies, and euer had
bene traitours to his crowne,

Likewise

Likewise, after that Christ our Saviour had ascended into heauen, and the holy Ghost was powred downe vpon the Apostles, and they began to speake diuers tongues that they neuer had learned, the enemies disdainefully scorned at the giftes of God, and said, *Multo pleni sunt isti*, These men bee drunken, and ful of newe wine: And therefore they talke they knowe not what.

When Paul and the other Apostles taught free remission of sinnes, without any goodnes or desert of our partes, onely of Gods mercie, and in the blood of Christ: the enemies iested at that kinde of learning, and said, *faciamus mala*, Rom. 3.8. *ut veniant bona*: then, if Gods mercie bee declared by forgiveness of sinnes, Let vs doe euill that good may come thereof: Let vs continue Rom. 6.1. in sinne, that grace may abounde.

Because the Christians in the ministration of the holy communion bled bread and wine: some said, they worshipped not Christ, but *Bacchus* and *Ceres*, goddesses of the heathens.

Where as the Christian men, soone after the Apostles time, bled to resorte together in the night time, or in the morning before daye, into some priuate house, there to call vpon the name of God, and to receiue the sacrament together, for feare of the crueltie of tyrantes: the enemies reported, that being thus together, they killed a childe amongst them, and so deuoured

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up his flesh, and dranke his blood, and after put out the lights, and so committed incest and adulterie one with another.

But what needeth moe examples? Because wee say, that iustification standeth onely vpon the free grace and mercie of God: the aduersaries report, that we forbid good woorkes. And because wee speake against superstition vsed in fasting, as befoze vs did *Esaie*, *Paul*, and *Christ* him selfe: they reporte, that wee would haue no fasting. And because wee repproue the errors and abuses in the maner of prayer: they say, we woulde not haue the people to pray. And because wee restore the sacraments to the first institution of our Saviour *Christ*, and the example of the primitiue Church: they say, wee take away the sacraments.

This is Gods holy will, that for our exercise, whatsoeuer we say or doe, be it neuer so well, it shall bee ill taken.

Julian the apostata found fault with the simplicitie and rudeness of Gods word.

Tertullian saich, the heathens in the time of the primitiue Church, were wont to paint out in mockerie the God of the Christians, with an asses head and a booke in his hand, in token that the Christians professed learning, but in deede were asses, rude, and ignorant. And do not our aduersaries the like this day, against all those that professe the Gospell of *Iesus Christ*? I say

say they, who are they that sauour this way? none but shoemakers, taplours, weauers, pen-
cises, such as neuer were in the vniuersitie,
but bee altogether ignorant and boyde of lear-
ning. Thus haue you bene borne in hand that
you might bee brought to mistrust the Gos-
pell.

And, as the Pharises vphraided those that
heard the doctrine of Christ, Doeth any of Ioh. 7.
the rulers, or of the Pharises beleeue in him?
But this people, which knowe not the law, are
cursed. Euen so this day, they say by you: they
vnderstande not their pater noster, they knowe
not their creede, yee be ignorant. O miserable
men, doe they aduance them selues of your
ignorance? If you knowe not your beliefe,
if you vnderstand not your pater noster, if you
be so ignorant, through whose faulte are you so
ignorant? why were they your pastors? why did
they not teach you? why take they from you
the holy Scriptures? why will they haue you
be ignorant and vnlearned still?

This doe they, that they may the more dis-
credit and deface the Gospell, which God of
his mercie hath in our dayes restored vnto vs,
and caused the beames thereof to shine ouer
all countries in such sort, that nowe the simple
and vnlearned, the rich, the learned, the worship-
full, the honourable, the states and princes of

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the worlde, be become professours and mainteiners of it, as our eyes do see this day. Blessed be his holy name therefore.

They say, that the preachers of the same are vnlearned, as men that read nothing but a few English bookes, and neuer studied of same the olde doctours.

We finde not such fault in their learning, neither do we speake those things by them, that the most part of you doeth knowe wee might iustly and truly speake. For wee seeke not to confounde them by such meanes, it is not our profession. We malice them not, wee are not enemies vnto them. And that, thou O Lord that knowest al things, knowest best.

Let them haue the commendation of learning; God giue them grace to ioyne it with truth, and to vse it to his glorie, and not to their shame. Yet they must needes be very well learned, that will charge all their aduersaries with ignorance.

Albeit in contention of learning, I may be worst heard to speake, being the vnworthiest of all my brethren; yet, this dare I be bolde to say, because it is true, we are not so farre to seeke in learning, as they woulde haue vs appeare to be. S. Paul being diuine to answer in his owne defence in a like matter, in comparison betwene him and the false prophets, writeth on this sort, *Hebraei sunt, & ego: Israelita sunt, & ego: Semen*

2. Cor. 11.

men

by B. Iewel.

men Abrahæ sunt, & ego: ministri Christi sum,
& ego. They are Hebrewes, so am I: they are
Israclites, so am I: they are the seede of Abra-
ham, so am I: they are the ministers of Christ,
so am I.

So wil I say, and truely say, betweene vs
and them. They are seene in the tongues, *La-
tine, Greeke, and Hebrew*: so are wee. They
haue studied the artes, so haue wee: they haue
read the doctours, the generall Councels, and
the scriptures, so haue we. If they can be lear-
ned doing this: O what vnfortunate & unhappy
men are we, that are so vnlearned, & yet doe the
same? This lucke commonly foloweth al them
that be professors of the truth.

S. Paul was counted and called a rebel, and Act. 24.
accused that he was an *Egyptian*, and had ga-
thered a number of men of warre to disquiet
and trouble the countrey. We haue found (saith
Tertullian) This man a pestilent fellowe, and a
mouer of seditio amongst al y Iewes through-
out the world.

So saith *Tertullian*, that in his time the
Christians were called *hostes publici*, that is,
enemies & destroyers of al common states.

And those reportes the enemies not only scat-
tered among the common people, but also drop-
ped them into the magistrates & princes eares,
that they might haue an ill opinion of Christian
religion, and suppress the Ministers & Prea-
chers

Sermons preached

chers of it: so unkinde commonly many haue bene towardes the messengers of Gods word.

When Christ him selfe came downe from heauen, from the bosome of his father, and began to utter and to teach the Gospell of euerlasting life, and to confirme the same with manie a straunge miracle: the poore people gaue eare vnto him, and beleued his doctrine, and by his wonderous works knew him to be the sonne of David, the verie Messias y^e was promised th^e.

But the Scribes & Pharises, that bare the name of Doctours, and had bene euermore brought vp in learning, & were the instructors of the people, made light of Christes miracles, & said to y^e people, He casteth out deuils through Beelzebub the chiefe of the deuils.

The miracle was such, that no reasonable man would haue thought it to be wrought by y^e deuil. The poore man that before had bin deafe, was now able to heare: that before was possessed of the deuill, was now deliuered: that before was sicke, was now restored to his health. The poore people marueiled at the doing, and glorified God. But the Pharises cried out against him, *In Beelzebub principe demoniorum, eicit demonia.* Hee casteth out deuils through Beelzebub, the chiefe of the deuils, Not because it was true, nor because it was likely to bee true, nor because they in their conscience thought it to bee true: but onely to bring Christ in hatred with

by B. Iewel.

with y^e people, & to deface his doctrine. And therefore they blasphemed that, y^e in deede they could not denie: & that they knewe to be y^e workmanship of God, they said it proceeded fro y^e deuill.

Christ our Sauour putteth backe these flanders with diuers reasons, whereof at this time for shortnes sake, I will touch but two. The first reason is: Euery kingdome that is diuided in it selfe, shalbe brought to desolation: if Satan be deuided against him selfe, then must his kingdome needes be dissolued, & that by his owne working. But that is not likely. For al y^e Angels of Satan agree & conspire together to y^e vpholding of their kingdom: therefore must you needes confesse that I haue remoued this deuill by some other greater power, & not by y^e power of *Beelzebub* the chiefest of the deuils.

Here perhaps, some man wil replie, that witches, & coniuers oftentimes chase away one deuill by y^e meane of an other. Possible it is so, but that is wrought, not by power, but by collusion of the deuils. For one deuill, the better to attaine his purpose, wil giue place, & make as though he stood in awe of another deuill. And by y^e way, to touch but a word or two of this matter, for y^e horrible bling of your pooe subiectes inforceth thereunto. It may please your grace, to vnderstand, y^e this kind of people, I meane witches, & sorcerers, win these fewe last yeres, are maruellously increased win this your gaces realm.

These

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These eyes haue seene most euident and manifest markes of their wickednes. Your graces subiectes pine away euen vnto the death, their colour fadeth, their flesh rotteth, their speech is benumbed, their senses are berefte.

Wherefore, your poore subiectes most humble petitiō vnto your highnes, is, that the lawes touching such malefactours, may be put in due execution. For the schole of them is great, their doings horrible, their malice intollerable, the examples most miserable. And I praye God, they neuer practise further, then vpon y^e subiect. But this onely by the way, these be the scholars of *Beelzebub* the chiefe captaine of the deuils.

This first reason that Christ vseth, is taken of cōmon experiece. For notwithstanding there be nothing so puissant, as the force of a kingdō: yet if it be deuided in it self, it wil perish & come to confusion. For, concord and agreement is the strength and maintenance of al states. Breake y^e hoopes of a vessel, & al the boordes wil fal asunder. The exāples hereof are too rife. The mightiest kingdomes that euer were, by such meanes haue bene conquered, & fallen into the power of their enemies.

Therefore, *Esaie* prophesying the destructiō of the kingdome of the Jewes, saith, first the people shall fal at dissentiō within them selues, and then shoulde followe their confusion.

When *Vespasian* the Emperour & his sonne
Titus

Time came with an armie against *Hierusalem*, the whole natio of the *Jewes* was deuised into thre factions, eche of them ready to smite the other. Then folowed the ouerthrow of that kingdome. Then was *Hierusalem* razed to y^e ground: Then were there slaine of the *Jewes* to the number of 1100000. Once againe I will say it, because it is maruellous, & most true, as *Iosephus* (who was th^e a captain there in y^e field) writeth; there were then slaine of the *Jewes* of mē, women and children, no lesse then 1100000.

Of late peeres the dissention betweene two brothers, brought al *Gracia* & *Asia*, & al y^e *Caste* parts of *Christendome*, into the possession of the *Turke*. But what needeth vs to go to *Hierusalem* or to *Turkie* for examples?

This kingdome of ours, the mightiest, y^e noblest, the richest, y^e blesseddest land that is, or euer was vnder heauen, could neuer yet bee conquered by any enemy, but onely at such time, as the people were at variāce with in th^e felues. Then was *Iulius Caesar* with a smal nōber, then were the *English Saxons*, then were the *Danes*, then was y^e *Duke of Normandie* able to ouerrunne vs, and to possesse our countrey.

Therefore the prince that desireth to be acquet out, laboureth not to much to farrnish his owne men, and to make him selfe strong, as to set discord amōg his enemies. For that is a manifest token of their vndoing, & that Gods vengeance

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grauce is at hand. And for that cause, *Herodian* an old witer pronounceth, y as much as warre is worse then peace: so much is ciuill sedition worse then warre. And *Titus Livius* in his *Storie* saith, *hæres sola facit, ut magna imperia sint mortalia*. Dissension only, saith he, causeth that great Empires can not continue but haue an ende. For, if the one part conquere, and haue the victorie, it is euen as if a man with his right hand would maime him self, and choppe off the left. This example Christ vseth to confound the malice of the Pharises.

The second reason is this: If I cast out devils by the power of *Beelzebub*, by what power doe your children my disciples, *John James, Peter, Andrewe*, & the rest cast them out? They graunted that Christes disciples wrought miracles, onely by the name of God. And yet that they allowed in the scholers, euen of malice & hatred, and contrarie to their conscience, they repproued and blasphemers in y master. Here of Christ concludeth, if I cast out devils in y power of God, then doubtlesse the kingdome of God is among you: your own childre shalbe iudges ouer you.

Nowe to applie these wordes vnto this our present time, wherein vnder a most godly & gracious prince, y truth of Christs Gospel is freely preached, Gods holy name therefore bee praised for ever.

As *Moses* in his time was counted a sorcerer,

by B. Iewel.

rer: as the Iewes were called despisers of al religion, seditious, and headie, against their princes: as the Apostles were counted drunken, and full of new wine: as al Christians were called idolaters, worshippers of *Bacchus & Ceres*, murderers, incestuous, & adulterers: as *S. Paul* for his preaching, was iudged a Rebel: and al Christians were taken for enemies of al common states: euen so in these latter dayes, al these or other y^e like crimes, haue bene laid to y^e preachers & professors of Christs Gospel: y^e they haue bene godlesse, seditious, rebellers, despisers of good orders, incestuous, adulterers, masters of al sinne & wickednes.

But this is our comfort, y^e nothing can bee deuised to be spokē against vs, but y^e same afore time hath bene deuised & spoken against Christ him selfe. For he him self was called a Samaritan, a companion of publicanes, & harlots, a glutton, a lyar, a blasphemmer, a subuerter of y^e whole natiō, a seducer of y^e people, a rebel against *Caesar*, a sorcerer, a worker by the deuil, and a breaker of the Sabbath day.

We are let by, saith *Paul*, as a marke for mē to speake against, & whatsoeuer he spokē of vs, be it neuer so vntrue or vnlíkely, yet are there some that will beleue it. Yea such thinges as would not be beleued spoken of a theefe, or a murtherer, will soone bee beleued of him that professeth the name & Gospel of Iesus Christ. Iere. 5.
Woe is mee, my mother (sayth Ieremie)

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that thou hast borne me, a contentious man, & a man that striveth with y whole earth. I have neither lent on vsurie, nor men haue lent vnto me on vsurie: yet euery one doth curse mee. The vntrue report of these things, caused such extremities as this day you may heare of in o-
ther countries, and sometimes haue seene presently before your eyes.

Princes, & noble men hated the doctrine of y Gospel, before they knew it. They hated it, and thought il of it, not of malice, nor against their conscience, nor against the testimonie of y holy Ghost, but onely of ignorance, because they lacked instruction. They had a zeale, and a feeling of God, but not according to knowledge. And therefore doing as they did, they thought they did God high service.

This curtestie had Christ our saviour shewed him when he was in the world. The same curtestie must they looke for, that will become Christs disciples. They said of Christ, that whatsoeuer he did, he did it in the name of Beelzebub, y chief of the devils. Euen so, whereas it hath pleased almighty God to blesse vs with the true preaching, and light of his holy Gospel: yet there are some, that condemne it, and cal it heresie, & beate the people in hande, that al this doctrine is nothing els, but a renewing of old heresies.

It is a grievous matter for a Christian mā, justly to be accused of heresie. For whosoever

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is an heretique, is an enemy of God, and a wastor and destroyer of all true religion. And therefore, vnlesse the crime be meruailous euident, he doeth great wrong that calleth any man heretique: and though a man be falsely charged, yet may he not dissemble it. *Ruffinus* would say, that mā were not a Christian, whosoever would abide to be called an heretique. All other iniuries may be bozne withall, but this is such and so hainous a crime, that vnlesse it be manifestly euident, no man may suffer to be so iudged: and it should not be beleued, when it is layde to the charge of any Christians.

Wherefore, forasmuch as the cause is Gods, and pertaineth to the conscience of a great many, let it be as lawfull for the poore man that is vniustly hurte, to make his salue, as others thinke it lawfull for them to giue the wounde.

Christ our sauiour, when he was thus charged, made answer, *Si ego in Beelzebub eicio demonia, filij vestri in quo eiciunt?* If I through Beelzebub cast out deuils, by whome do your children cast them out? So may we say to such as this day be aduersaries to this cause, and speake against vs. If we be heretikes that teach this doctrine, what are the ancient fathers, the Doctours, and the Apostles that haue taught the same? If they were Catholiques, and haue bene eternally so taken, writing as they did, howe is it that onely we are not Catholiques,
N. i. writing

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writing & saying as they did? they shal iudge on our side against you. And would God in þe greatest & specialest pointes of our controuersies, all parts would be contented to stand to their iudgement: so should all contention be soone at an end.

For I call Heauen and Earth to witnesse, and speake it before God and his holy Angels, and before the consciences of all them that speake against vs, that touching the very substance of religion, we teach nothing this day, but that hath bene taught before by Christ him selfe: set abroade by his Apostles: continued in the Primitive Church, and maintained by the olde and ancient Doctors.

And in one or two wordes onely to giue a taste of the same, that thereby ye may the better iudge of the rest.

We say, that in the Sacrament after the consecration, remaineth the substance & nature of bread and wine. The same saith *S. Augustine, S. Chrysostome, Theodoretus, Gelasius*, and others. *Gelasius* wordes are so plaine, as no man can denie them: *Non desinit esse substantia panis & vini*. There leaueth not to be the substance of bread and wine. Thus wrote they, and were Catholics.

We say, that Christes last Supper must be vsed as a communion, & frequented with more then one. So Christ ordeined it, so þe Apostles, the Primitive Church, and all the olde Doctors

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roys practised it, and neuer was there any of them that euer made mention of a priuate Masse: Thus did they, and yet were they Catholiques.

We say, the holy Communion or sacrament of the breaking & shedding of the body and blood of Christ, ought of necessitie to be vsed vnder both kindes: Thus did all the Doctors vse it. And *Gelasius* an olde father saith, that otherwise to vse it, is open sacriledge. And for the space of 1000. yeeres after Christ, there can no example be found to the contrary. Thus did they, and yet were Catholiques.

We say, the publique prayers ought to be in the common tongue: that the Bishop of Rome ought not to take vpon him to be the head of the vniuersal Church: that the prince is of right, & by y^e authoritie that God hath giuen him, the highest ruler of his Church & Realme, as well of the ecclesiasticall officers, as of the temporall.

And all these things be aduouched and confirmed by y^e examples of the primitive Church, by the olde general Councils, and by the Doctors. And the contrary hereof shal neuer be proued, nor by old father or Doctor, nor by ancient council, nor by example of y^e primitive Church, nor by any sufficient authoritie of the Scriptures. I leaue the rest, for it were an infinite labour to say as much as might be said.

Thus they taught, thus did they, & were Catholiques: & alas, are we saying the same, onely

A. ii.

because

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because we say y^e same, become heretiques? that was once true, is it now become false? that was once Catholique doctrine, is it now at last become heretic? O, mercifull God, was it thy wil, y^e thy trueth should be true but for a season, vntill there should come men to decree the contrary?

If we be heretiques that teach the same that the olde Doctours of the Church taught, what then are they, that teach contrary to y^e Doctors?

Christ our sauiour, to repproue the Pharises, thought it sufficient to say to them, *hoc Abraham non fecit*. This thing Abraham neuer did. Therefore are you not the childre of Abraham. Euen so may we truely say to such as holde not the selues contented with this doctrine, These things that you doe, *Saint Augustine* neuer did: *Saint Hierome* neuer did: none of the ancient fathers euer did: the Apostles in the Catholike Primitiue Church neuer did: therefore ye are not the children of *S. Augustine*: ye are not the children of *S. Hierome*: ye are not the children of any of the olde Catholique doctors: ye are not the children of Christes Primitiue, Catholike, and vniuersall Church.

It may not become me to set order in these thinges: yet if it were lawfull, I woulde wish that once againe, as time shoulde serue, there might be had a quiet and a sober disputation: that eche parte might be required to shewe their groundes, without selfe will, and without as-
fection

fection: not to mainetaine or hyeede contention,
(for I trust it should be the way to take away al
contention) but onely that the tructh may be
knowen, many consciences quieted, and the
right stone tryed, by comparison of the counter-
faite. For, at the last disputation that should haue
bene, you knowe which partie gaue ouer, and
woulde not meddle. Some will say, the iud-
ges will not be indifferent. And alas, what man
that doubteth his owne matter, wil euer thinke
the Judges indifferent? Let the whole worlde,
let our aduersaries them selues be Judges
herein, (affection put apart) let our aduersaries
them selues be Judges. What can we offer
more? if this be not sufficient, what can there
be sufficient?

Pompeius a noble Gentleman of *Rome*, at
what time he shoulde goe into the fielde against
Cesar, that then was his enemye, and some of
his counsell told him he lacked men, and should
neuer be able with so small a number to stande
in fielde against *Cesar* being well furnished:
Cush, quoth hee, when so euer I shall but
beate the grounde with my foote, I shall by
and by raise vp a swarme of Souldiers. After-
warde it befell that *Pompey* was vanquished,
and glad to flee. Then *Marcus Cato* an olde
gentleman, and one of his armie sayde to him,
O sir, remember your promise, you lacke men,
nowe let vs see your swarme of souldiers.

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It is well known that it hath bene spoken, both in this place, and in other like, that all the Doctors, and all the generall counsels were against vs. Nowe the armie is discomfited, now they stande in neede of men, nowe let them call for their Doctours and Counsels: if they come but with one sufficient Doctour or Councel, they may haue the fiede.

I speake not this to boast my self of any learning, but the goodnes of y^e cause maketh me the holder. Neither woulde I haue in this behalfe said so much as I haue, sauing that the matter it selfe, & very necessitie inforced me so to doe. Alas, it were great pitie that Gods trueth should be defaced wth priuie whisperings. It were great pitie that whole houses should be ouerthrowen, mens consciences wounded, the people deceiued, Gods trueth and the loue thereof pulled from your heartes, his worke blasphemed, as if it came from *Beelzebub*, wthout any good ground, without any authoritie of the Scripture, without any example of the Primitive Church, without Councell, without any ancient Doctour or father.

But they haue another kinde of learning, which because we haue not, therefore they say we are vnlearned. For if controuersies might haue bene tryed by learning, you shoulde neuer haue seene the Masse againe after it was once downe.

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If there euer come another chāge, as I pray
God we may neuer see, nor surely euer shall
we, vnlesse our unkindnesse pull downe Gods
plague vpon vs: but, if a change come, such a
one as they looke for, you shal see with what ar-
gument they will proue their masse. We reade
that Christ did put the Pharisees to silence, yet
afterwarde when their time came, they sayde,
We haue a lawe, and by our lawe he must die.
But Gods name be praised, no persecutions, no
torments, no fire, no fagot, haue euer weakened
the cause of the Gospel. *Tertullian saith, Plures* Tertulin
efficimur, quoties metimur: The more we be cut apologet.
downe, the mote we encrease. These be their
arguments, this is their logique: they haue no
liking to trie the matter by Scripture, by doc-
tors, by Councel, or by the practise of the most
ancient Churches: and, if they make any pre-
tense of liking such tryall, they doe it for some
other hidden purpose, to moue mutinies, and
disquiet: that they may worke their practises,
whiles mens heades are occupied and busied
with talke of such matters.

Pirrhus a lustie gentleman, and King of
Epyrus, when he first tooke Counsell with his
Nobles to wage warre against the Romanes,
heard say he might soone conquere them, for
that they were nothing else but a sorte of wilde
and barbarous people: but afterward, when he

N. iiii.

came

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came to the viewe of the Romanes armie in
peece, and sawe their captaines and souldiers
well appointed, and their flagges, and standers
in good order: marry, (quoth he) whether these
men be barbarous or no, I can not tel, but well
I wote, their behaviour, and the order of their
campe is not barbarous.

So, what accompt soever men make of this
doctrine, that God be thanked is taught this
day, yet whosoever shall come neere and viewe
it well, and try it to the uttermost, and shall find
that all thinges are done seemely and orderly
according to the olde Doctours, to the Apo-
stles, and to the Primitive Church of Christ,
shall fall downe to the ground, and confesse that
the order and maner thereof, or any thing that
is taught therein, is not hereticall.

Luke 7.

Saint Iohn Baptist sent his disciples to Christ
to knowe whether he were the true Messias
or no, or els, whether they should looke for ano-
ther. Christ made them answer, Go and shew
Iohn what things ye haue heard and seene:
the blinde receiue sight, and the halte goe, the
lepers are cleansed, & the deafe heare, the dead
are raised vp, & the poore receiue the Gospel.
For these tokens were sufficient to make Iohn
understande, that Christ was the true Messias.

Euē so, if any man stande in doubte of this
religion, whether it be of God or no, let him
but consider, & thinke to himselfe thus: a great
number

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number of errors are nowe reuealed, superstition is remoued, idolatrie is taken away, the Sacramentes are rightly and duely vsed, the dumbe speake, the blinde see, the poore afflicted mindes receiue the Gospel, the prayers are in such sort, as the people may take profit and comfort by them. God giue vs grace to know howe great neede wee haue to pray, that in al places we may lift vp cleane handes and heartes vnto God, and cal vpon him in spirit and truth.

If this be heresie, then, alas, what is true religion? Can these thinges be done by power of *Beelzebub*? Can the deuill reforme errors, remoue superstition, take away idolatry, cause the Sacramentes to be directly vsed, the dumbe to speake, the blinde to see, the poore to receiue the Gospel, the people to take fruite and comfort by their prayers?

O good brethren, this is the worke of Gods right hande, the kingdome of God doubtlesse is come vpon vs, the prince of error is put to silence, the readinesse of the people vniuersally & in al places is marueilous, kings and princes suffer themselues to be led captiues to the obedience of Christ. They that before were enemies and persecutours of this doctrine, are nowe contented to yelde their bodies and liues for the defence of the same: and to be short, al the worlde this day crieth and groneth after the Gospel.

And al these thinges are come to passe, at such
time

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time as to any mans reason it might seeme impossible: when al the world, the people, priests, & princes were ouerwhelmed with ignoraunce: when the worde of God was put out of sight: when he that tooke vpon him the general rule of altogether, was crept into þe holy place, & had possessed the conscience of man, as if he had bene God, and had set himselte aboue the scriptures of God, & gaue out decrees, that whatsoeuer he should do, no man shoulde finde fault with him: when all schosles, priests, bishops, & kings of the world were swozne to him, that whatsoeuer he tooke in hand, they should vphold it: when he had chosen kings sonnes & brothers to be his Cardinales: when his Legates & espies were in euery kings counsel: when nothing coulde be attempted any where, but he by & by must haue knowledge of it: when whosoever had but muttered against his doings, must straightwayes haue bene excommunicate, & put to most cruel death, as Gods enemy: when no man could haue thought there had bene any hope, that euer these daies should haue bene seene that God of his mercy hath giuen vs to see: when al things were voide of al hope, and ful of al desperation.

Euen then, I say, euen then, contrary to all mans reason, God brought al these thinges to passe. Euen then God defeated their policies, not with shielde or speare, but onely with the spirit of his mouth, that is, with the preaching of the Gospel.

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Gospel. There is no couſel againſt the Lord, the devils were caſt out by the power of God.

This is þ day which þ Lord hath wrought: to thee, O Lord, þ praife herof is due: thou haſt turned our mourning into ioye: thou haſt put to ſilēce þ ſpirit of error: thou haſt inflamed þ hearts of thy people: thou haſt brought princes & kings to the obedience of thy ſonne Jeſus Chriſt: thou haſt opened the eyes of þ world to eſpie out, & to cry for þ cōſort of þ goſpel. **¶** Whē al things were in deſpaire, yet thou didſt reſerue vnto thy ſelfe one litle ſparkle, þ ſhould inkindle againe light in thy church, þ ſhould remoue rubbiſhe & filth out of thy tēple, whole hart ſhould euer be in thy hād, who ſhould do that that good is in thy ſight, & ſhould walke in þ wayes of her father *Dauid*.

This is the hand & power of God, this is the Lordes doing, and it is marueilous in our eyes. God giue vs grace to haue theſe things euer before our eyes, that we neuer be vnthankeful.

Now, for al theſe graces þ God hath ſo plentifully powred vpon vs, let vs cōſider what kindnes ought to be rēdered on our part. **¶** *Israel*, O my people, ſaith almighty God, what thing is it that I require of thee, but onely that thou loue me, & walke in my wayes: this is our homage, this is our duty, this ſhalbe looked for at our hands. **¶** The grace of God, ſaith *S. Paul*, þ bringeth ſaluation vnto al mē, hath appeared, & teacheth vs, þ we ſhould liue ſoberly & righteouſly in this preſēt world,

TIT. 2.

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worlde, looking for the blessed hope, and appearing of the glory of the mightie God, and of our sauiour Iesus Christ.

Such, in olde times, was the life of al them that professed the name of Christ. *Tertullian* of his time saith, a Christian man could be knowen by nothing so wel, as by the changing of his life. *Cyprian*, of the Christians in his time, sayth, *Veniunt ut discant, discunt ut uiuant*. They come, that they may learne, they learne, that they may know howe to liue. *Saint Paul* commendeth the *Philippians*, that they shine as lightes in the worlde, that their life doeth testifie what they be.

Ad Inbair-
anum.

Philip. 2.

Eccle. hist.
lib. 7. cap. 9

Eusebius sayeth, *Valeriani aula, erat referta pijs, & Ecclesia Dei facta*, They that were of the court of *Valerian*, were become Christians, and then was the court not like a court, but like vnto the Church of God.

Iustinus the martyr sayth, he was first turned to Christ: for the admiration that he had of the innocent and godly life of Christian men.

Such then was the life of them that bare the name of Christ, they came to learne, they learned to liue. You might haue knowen their profession, by the onely changing of their maners. The court wherein they liued, was so reuerently kept, without notable sinne or wantounes, as if it had bene the temple of God.

O almightie God, howe fares it nowe with
them

by B. Iewel,

them that woulde be called Christians, and be reckoned among professors of the Gospel? how many are there that come to learne? how many are there that learne to liue? howe many are there that may be knowen by changing of their maners? Unlesse it be, for that they make a mockerie of Gods holy Gospel, and so become more dissolute, more fleshly, more wanton, then euer they were afore.

What court can we finde, that any part may be like the Temple of God? Seldome it is, that almightie God may bee hearde to speake his minde. But when he hath spoken, who is he that thinketh vpon it? who is he that doth not despise it? who is he that spurneth not at it?

If our life should giue testimonie and report of our religion, sozie I am to speake it, but alas, it is too true in too many, it crieth out, *Non est Deus*: the very course of our life beareth witness against vs, that in our heartes wee thinke there is no God, and that there is no feare of God before our eyes. I amplifie not, nor enlarge the matter: I woulde to God it were no more then I make of it.

Thus we doe withhold the trueth of God in vnrightheousnesse: thus the grace of God is abused to the contenting of our pleasures: thus we become the vessels of Gods wrath, and heape vp vengeance vpon our heads. Therefore wil God take away his holy spirit from vs, therefore wil
God

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God giue vs ouer to a reprobate minde, therfore
shal y end of vs be worse then was y beginning.

O good brethren, let vs not abuse the mercy of
God, let vs not receiue y grace of God in vaine.
Remēber how many eyes are set vpon vs, let vs
take occasion away from them y seeke occasion
to sclander our profession: let not, let not our life
cause the Gospel of Iesus Christ to be il spoken
of and blasphemed: let vs walke so as becom-
meth them that are called, and in deede are *Fily
Incis*, The children of light.

The trueth of the gospel of Iesus Christ hath
nowe shined ouer the whole worlde: if it be yet
hiddē from any, it is hiddē n frō them that perish:
he that perisheth nowē, shal perish in his owne
blood. Howe, if any belecue not, he is inexcusa-
ble. The wisdom of God in publishing his word,
contrary & against the course of mans policie:
y continual preaching of it in al places: the ashes
of so many learned fathers & godly men & wo-
men, who haue peelded their bodies to the cruel
toyments of tyrantes, to be consumed in the fire
for the testimony thereof, are yet so fresh in your
eies, and spoken of in your hearing, and witness-
sed in your hearts and consciences, that you can
not denie, but the kingdome of God is come a-
mongst vs.

But if there be any, that is not persuaded in
his religion, (forasmuch as it is a matter of life
and death, of saluation & damnation) I beseeche
you

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you before God, and before his Christ, let vs not be careles, let vs not be negligent. If we mislike it, let vs reade the scriptures, and know wherefore we mislike it.

Despise not, good brethren, despise not to heare Gods word declared. As you tender your owne soules, be diligent to come to sermons: for that is the ordinary place, where mens hearts be moued, & Gods secretes be reuealed. For be the preacher neuer so weake, yet is the word of God as mightie, & as puissant as euer it was. If thou heare Gods worde spoken by a weake man, an ignorant man, a sinner as thou thy selfe art, and yet wilt belecue it, and heare it with reuerence: it is able to open thine eyes, and to reueale vnto thee the high mysteries of thy saluation.

Remember we are the sonnes of the Prophets. The kingdome of God is come amongst vs. Let vs not withstand the Spirit of God: let vs not treade downe the blood of the euerlasting Testament. The hande of God hath wrought this: let vs not arme our selues against God, and say, They are wrought in the name of Beelzebub.

It is not our doctrine that we bring you this day, we wrote it not, we founde it not out, wee are not the inuentours of it, wee bring you nothing, but that the olde fathers of the Church, that the Apostles, that Christ our sauour him selfe hath brought before vs, I condemne it not,
before

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before you know it. In the meane while, thinke wel of them þ̄ laboꝝ foꝝ you, that do you seruice, that pray foꝝ you, that shal giue their life foꝝ you.

Let vs lay aside al blinde affection, let vs labour to know the trueeth, let God haue þ̄ victory. And then, when we know God, let vs glorifie him as our God, let vs so liue, þ̄ our wordes, our deedes, & our whole life may testifie, that þ̄ kingdom of God is amōgst vs. Let our light so shine before men, that they may see our good works, & glorifie our father which is in heauen. So shal God putte downe his blessings vpon vs, so shal God blesse whatsoeuer we take in hād, so shal we be blessed in peace, so shal we be blessed in warre, so shal God go forth before our armies, so shal we be the children of God, so shal God be our God, and remaine with vs foꝝ euer.

And thou, most merciful father, as thou hast sent vs thy heauenly kingdome, that is, the most comfortable tidings of the Gospel of thy sonne Iesus Christ: so wee beseeche thee foꝝ thy mercie, blesse that thing that thou hast begunne, that it may continue among vs, & remaine with vs foꝝ euer. Open the hearts of them, that of ignorance thinke ill of it, that they may see that blessed hope whereunto thou hast called vs, that al the worlde may know thee, and thy sonne our sauiour Iesus Christ, whome thou hast sent foꝝ the redemption of the worlde. Amen,



Rom. 13.

12 The night is passed, the day is come, let vs therefore cast away the deedes of darke- nesse, and let vs put on the armour of light,

This litle portion of the scrip- ture, hath bene often expounded and opened in your hearing: yet shal it not be vnprofitable, once againe to entreate there- of. For, albeit the proportion, and ground of matter be one, yet some differēce may be in the maner of utterance.

The worde of God is the water of life, the more ye laue it forth, the fresher it runneth: it is the fire of Gods glory, the more ye blowe it, the cleerer it burneth: it is the corne of the Lordes sickle, the better you grinde it, the more it peel- deth: it is the bread of heauen, the more it is bro- ken and giuen forth, the more remaineth: it is the sword of the spirit, the more it is scoured, the brighter it shineth. The voyce of God cannot be vnpleasant to their eares, which are the children of God: the oftener they heare it, the more com-

D.i.

fort

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fort they receiue: they can neuer haue ouermuch,
who neuer haue inough.

Saint Paul in these wordes stirred by the
Romanes, and awaked them out of the slom-
ber of death, that they might beholde the cleere
light of the Gospel, and knowe the time of their
uisitacion, and shake off the woorkes of darkenes,
and apparel themselves with the righteousnesse
of *Christ* our sauiour.

But, before I proceede farther to declare that
which is to be spokē at this present, let vs turne
our heartes to God, euen the father of lightes,
that it may please him to open the eyes of our
vnderstanding, and to direct al our doings to his
glorie. &c.

In worldly businesse, it is reckoned a great
paynt of wisdom, to doe thinges in due time,
and to chuse the fittest season to speake or to
holde silence, to buy or to sell, to buyde or to
pul downe. *Salomon* therefore sayde, To all
things there is an appoynted time, and a time
to euery purpose vnder the heauen. Who so
doeth not weygh the season, and take his conue-
nient time, he is unwise, and defeiteth himselfe,
and bewapeth his follie. But of al wisdomes
this is the greatest, that a man lift vp his eyes
to the throne of Gods mercie, and knowe the
time of his blessing, and direct his life to the
seruice of God, as hee warneth: Make no
tarying to turne vnto the Lorde, and put
not

Eccles.3.

Eccles.5.

by B. Iewel.

not off from day to day : for suddenly shall the wrath of the Lorde breake forth , and in thy securitie thou shalt bee destroyed. If the good man of the house were wise , if he knewe at what houre the thiefe would come , hee would surely marche , and stande in readinesse , and not suffer his house to bee digged through. Of this wisdom in taking the vantage of time , spake the Prophete *David*, This daye if you heare his voyce , harden *Psal. 94.* not your hearts. Followe not the time , losse not this good occasion , heare his voyce now , this day. Of this wisdom spake *Saint Paul*, *2. Cor. 6.* Wee as workers together beseeche you, that yee receiue not the grace of God in vayne. For he saith , I haue heard thee in a time accepted , and in the day of saluation haue I succoured thee. Beholde now the accepted time , beholde now the day of saluation.

Who so knoweth not this time, is not wise. Of this blindenesse and heauinesse of the people , God complayneth in many places of the Prophetes. In the eighth chapter of *Jeremie*, Euen the Storke in the ayre knoweth her *Jerem. 8.* appoynted times , and the Turtle , and the Crane , and the swallowe obserue the time of their comming : but my people knoweth not the iudgement of the Lorde. Of this their blindenesse and folie, our Saviour reproveth

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Sermons preached

Luke 19.

reprooueth *Hiernusalem*: O if thou haddest (euen now at the least in this thy daye) knowen those thinges, which belong vnto thy peace: but now are they hid from thine eyes. For the daies shal come vpon thee, that thine enemies shal cast a trenche about thee, and compass thee rounde, and keepe thee in on euery side, & shal make thee euen with the ground, and thy children which are within thee, and they shal not leaue in thee a stone vpon a stone, because thou knowest not the time of thy visitation. Therefore the Apostle calleth vpon the *Romanes*, telleth them that the Sunne is vp, and the day open: and warneth them, not to lose the season: for now, euen now (sayth he) it is time to rise.

That we may the better discern the light, let vs beholde the darkenesse of that time, which was before. The whole worlde was diuided into the people of the *Jewes*, and the heathens: and besides these, there were no other people. The heathens were forsaken of God: the *Jewes* were his chosen people. The heathens worshipped the workes of their owne handes, and gaue the glorie of God vnto creatures, which are not God. They went after *Idoles*, euen as they were leau: they had many goddesses, according to the nombet of their rites: they deliuered by their bodyes to all maner filchinesse: God gaue

gaue them ouer to followe their lustes. The
 fathers amongst them slewe their owne chil-
 dren, and offered them by in sacrifice to
 deuils. So strongly did the prince of darke-
 nesse possesse them, they had not the Arke of
 the Testimonie, they liued without Pro-
 phets, or couenant, or Christ, or God: they
 liued without hope, or light, or comfort. In
 such a night, and such a darknesse laye the
 heathen.

The Jewes, Gods chosen people, they were
 also bereft of knowledge: there was no Prophet
 left among them, nor any to teache them the wil
 of the Lord. The lawe did perish from the priest,
 and counsell from the auncient: light was tur-
 ned into darknesse, and iudgement into wome-
 wood: they were bitter and greuous to the
 poore: they slew the Prophets which were sent
 vnto them, they did forsake the fountaine of li-
 uing waters, and followed Baal and Astaroth.
 Like people, like Priest: from the sole of the
 foote, vnto the head there was nothing whole
 in them. Of them God spake by the Prophet,
 I haue no pleasure in you, neyther wil I accept
 an offering at your hande. Of them he sayde,
 When you shal stretch out your handes, I
 will hide mine eyes from you: and though
 you make many prayers, I wil not heare you,
 In such a darknesse lay the Jewes, in such
 a darknesse laye the Gentiles. All had sinned,

Esa. i. 6.

Mala. i.

Esa. i.

Sermons preached

they were all corrupt and abhominable in their wayes, they were the children of wrath, and the vessels of destruction. So were they wraapt in the cloudes of ignorance, and couered in the shadowe of death. Such was the night *Saint Paul* spake of, So vglie, so darke, so voyde of comfort.

But God gaue forth his light to shine vpon them, he sent the Patriarches and Prophetes, and holie Fathers, hee sent vnto them *Moses* and *Aaron*, and Angels from heauen, to giue out sparkes of this light. Hee made it appeare by his Prophete *Isaie*, Beholde, the Virgine shall conceyue, and beare a sonne, and shce shall call his name *Immanuel*. In him shall all Israel be saued, he is the light to lighten the Gentiles, his name shall be called wonderful, counsellor, the mightie God, the everlasting father, the Prince of peace: in him shall al the endes of the worlde bee blessed. This light they behelde, when it was not cleerely opened vnto them, they did see it comming, and reioyced in it, they were vnder a Schoolemaster, and had not the perfect knowledge of this light.

But now God hath scattered all these cloudes; and wee beholde as in a mirrour the glorie of the Lorde with open face. Our elder fathers in the olde Testament had onely
a dimme

by B. Iewel.

a diuine candle to guyde their feete, we haue
the bright Sunne beames : They had onely
the greene blade of the cozne, wee haue the
plentifull increafe, euen as in the time of
haruest : they had the shadowe, we haue the
light : they had onely a droppe to refrefhe
them selues, wee haue the whole streame of
Gods mercie powred out vpon vs. Nowe
hath God remembred his holie couenant, and
the othe which hee sware to our father *A-*
braham : nowe the worde was made fleshe,
and dwelt with vs. The day starre is sprung
vp in our heartes, the Spirits of God hath
filled the whole worlde : the earth is full of
his glorie. The Idoles of the heathen are fal-
len, and are put to silence : their greatest
mysterie appeare to bee follies, and are
laught to scorne ; the children make games
of them in their streetes. Sathan the prince
of this worlde, which is the accuser of our
brethren, is nowe cast downe. Nowe is it
known, that saluation, and power, and glori-
e belongeth to our God. He hath rased his
Christ, and hath established his kingdome, the
kinges and nations of the worlde shal walke
in his light, and his light shal not bee put
out, and his kingdome shal haue no ende.
Nowe is that newe *Ierusalem*, the glori-
ous Citie of our God reuealed from on
high : nowe hath God made the heauens newe

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and

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and a newe earth, and hath fixed his Tabernacle and dwelling place among men. The fullnesse of time is come, the sounde of the Apostles is gone through all the earth: the sunne of righteousnesse hath appeared: he is the light and comfort of the whole worlde. This is the gracious peece of merrie, this is the daye which the Lorde hath made. Nowe is the mercie of the Lorde Metwed more and more towards vs, and his trueth endureth for euer. When *Balaam* the false prophete, behelde the glorie of this time, hee brake out and sayde, Who shall liue when God doeth this? who shall liue, and see, and enioy these things?

Nomb. 24.

Awake therefore, & arise from sleepe, the time so requireth: for now is our saluation nearer then when we beleued it. Of those fewe words, haue growen diuers senses, al good and goodly: yet in my iudgement, the simplest and playnest sense is this. When we were heathen, and late in darknesse, we thought we did wel, and that we shoulde bee saued in that way, in which we walked: and that there was no hope of saluation, but onely in that: and we had a great liking in our doinges. This is the vanitie, and sillie of many affectiues where he thinketh himselfe most sure, hee is deeply deceyued.

The Turkes & the Jewes at this day, & others
the

by B. Jewel.

the enemies of the crosse of Christ, thinke there is no other true religion but theirs: & in y^e they are wonderfull zealous, and stande in it vnto death: no perswasion nor force can remoue them. When the people of *Ephesus* heard of the preaching of *Paul*, they raised vproare, and filled the Citie full of tumult: they caught *Gains* and *Aristarchus* men of *Macedonia*, and *Pauls* companions in his iourney, and woulde haue slaine them: they made an outcrie, saying, Great is *Diana* of the *Ephesians*, She is a goddess, she hath made Heauen and Earth, we haue put our trust in her, we will call vpon her, and she will heare vs. *Christ* sheweth his Disciples, The brother shall betray the brother to death, and the father the sonne, and the childre shall rise against their parents, and shall cause them to die, and ye shall be hated of all men for my Name. For zeale to their God, the priestes of *Baal* cut them selues with kniues and sawcers. Through zeale, many fathers slew their owne children, and burnt them quicke in fire, in the honour of the idole *Moloch*, *Cerinthians*, which were a sorte of heretiques sprung out of the *Donatistes* about 420. yeeres after Christ, though zeale murdered one another, they threw them selues downe from high rockes and destroyed them selues, and thought that, the onely way to please God: so hot and feruent was their deuotion. The children

Act. 19.

Mat. 10.

1. King. 18.

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children of light haue seldome suffered more, or more willingly, or with more affiance, then the children of darkenesse: so strived they for God, but against God: and abused his Name against him selfe, and wittingly and willingly went downe to Hell. They haue great zeale and earnest desire of the glorie of GOD, but not according to knowledge. They contented them selues with that they had receiued of their fathers, and woulde seeke no further: they thought they did serue God, but they blasphemed the Name of the Sonne of God. In such sorte did God suffer them to walke in the blindness of their heart. In the latter day many shall say vnto Christ, Lorde, Lorde, haue we not by thy Name prophecied? and by thy Name cast out deuils? and by thy Name done many great workes? We haue prayed, and giuen almes for thy sake: was it not done of zeale and deuotion towards thee? so well shall they be perswaded of their doings, they shall presse boldly to the throne of Gods Maiestie, and require their meede.

But Christ shall answer them, I neuer knewe you: you serued your fancie, you serued not me: your almes, and miracles, and your prayers shall condemne you. Therefore Christ sayde to the woman of Samaria, Ye worshippe that which you knowe not. You are ledde with a zeale, and followe your fathers,

Mat. 7.

Iohn. 4.

thers, but are deceiued. Euen so, he prayed his father for them that crucified him, and stood by, and reuiled him, O father, thou art full of mercie, forgiue them, they are moued of zeale, and thinke they please thee, they knowe not what they do, they knowe not thee, nor mee thy Sonne whome thou hast sent. *Saint Hierome saith, Nomine unitatis & fidei infidelitas scripta est.* Infidelitie hath bene written vnder the name of faith and vnitie. For herein they thought them selues good, and holy, and Catholique, if they departed not from the vnitie of the worlde. Therefore they followed the generall consent of others, they thought them selues (saith he) the true Church, and seemed to followe vnitie, though in deede they fell to infidelitie. Whatsoeuer is not of faith, is sinne: what so euer it be, be it neuer so holy, neuer so glorious, it is sinne, it displeaseth God: the ende thereof is destruction.

Hierome
contra
Luciferia-
nos.

Rom. 14.

Therefore Christ saith, I am the light of the worlde: he that followeth me, shall not walke in darkenesse, but shall haue the light of life. So spake Almighty God to his people, Take heede that you doe as the Lorde your God hath commaunded you: turne not aside to the right hande, nor to the left. Thou shalt not doe the thing that seemeth right in thine owne eyes: Thou shalt not followe the zeale of thine owne heart.

Iohn. 8.

Deut. 5.

Sermons preached

Esay. 55.

heart. Thinke that thou maist be deceiued: dis-
pose thy selfe to hearken to the voyce of the
Lord, whatsoeuer he shall commande thee, that
onely shalt thou doe. For my thoughts are not
your thoughtes, neither are your wayes my
wayes, saith the Lord: For as the heauens are
higher then the earth, so are my wayes higher
then your wayes, and my thoughts aboue your
thoughts. The will of the Lord is the only mea-
sure whereby all trueth must be tryed. Hereun-
to the Prophet *David* humbleth him selfe, and
speakech vnto **G D D** in this maner, Lighten
mine eyes, O Lord, O teach me to do thy wil,
reach me to folowe it, and to practise it. Peter

Ephes. 5.

of *Saint Paul* speaketh, Vnderstande what the
will of the Lord is. Leauē the pretence of zeale,
leauē the deuotion of your owne heart, rest not
vpon the will of your forefathers, nor of flesh
and blood. Learne to feele and taste the will of
God, it is good, and gracious, and mercifull:
thereby direct your steppes, therein shall you
finde the possession of life.

We were drowned in darkenesse (sayeth the
Apostle) yet thought we had the light. I my
selfe (sayeth he) was a blasphemē, and did per-
secute the Church of God. I folowed the way
of my fathers, I had a great zeale, and thought
I did well, but the way wherein I walked,
was slipperie, the light was darkenesse. I de-
lighted in vanitie, and had pleasure in leasings.

I was

by B. Jewel.

It was blinde, yet perceiued it not, and therefore was my blindenesse and miserie so much the more.

But now is our Saluation come neere vnto vs: our bodies are made the Temples of God, and his Spirit dwelleth within vs. We haue the worde of life put both in our mouth, and in our heart: the Kingdome of God is in the middes amongst vs. The Sonne of God calleth vnto vs, Come vnto me all ye that trauaile and be heauely laden, and I will refresh you. *Saint Iohn* saith, We haue looked vpon, and our handes haue handeled the worde of life. And againe, The worde was made flesh, and dwelt among vs, and we sawe the glorie thereof as the glorie of the onely begotten Sonne of the Father, full of grace and of trueth. So neere is the Lorde to them that seeke him: So neere vnto vs is our saluation.

1. Iohn. 1.

Iohn. 1.

When *Dauid* heard the voyce of the Lorde, he awaked and rose vp, he gaue thanks vnto God, and powred out his heart before him, saying, O Lorde our Lorde, howe wonderfull is thy Name in all the worlde! And againe, Praise the Lorde, O my soule, and all that is within me, praise his holy Name. When the Apostles heard this voyce of the Lorde, they were awaked, they forsooke all they had, they tooke vp their crosse, and went ouer all the worlde preaching the Gospell of saluation. When

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on. When Paul heard the voyce of Christ from heauen aboue, he fell flat on the earth, and being astonied, sayde, Lorde, what wilt thou that I doe? I am thy seruauant, and the sonne of thy handemayde: make mee to doe that thou commaundest me to doe. Then coulde neither life, nor death, nor Angels, nor Principalties, nor Powers, nor thinges present, nor thinges to come, nor height, nor depth, nor any other Creature separate Paul from the loue of God which is in Christ Iesus our Lorde: then he esteemed not to knowe any thing sauing Iesus Christ, and him crucified. Hee brake his sleepe, rose vp, and went forwarde. In like maner the Prophet *Esay* stirreth vp Ierusalem, Arise, be bright, for the light is come, and the glorie of the Lorde is risen vpon thee. Knowe thy time, and the day of thy visitation, awake thou that sleepest, and stande vp from the dead, for the Sonne of God hath shined ouer thee.

Esay. 60.

The Apostle therefore saith, It is now time that we shoulde arise from sleepe. We are the children of God, we are the children of the trueth, we are the sonnes of the Prophets, wee are they whome God hath chosen out of the worlde. Whosoener putteth his hande to the plough, and looketh backe, is vnnecte for the kingdome

by B. Iewel.

kingdome of heauen. These thinges are sent
for our vnderstanding: God hath giuen his
worde vnto vs. We haue scene the workes
of God, the dombe to speake, the deafe to
heare, the blinde to see, the lame to goe, the
dead to rise and come out of their graues:
the sunne to be darkened, the earth to quake,
rockes to rent, and the Deuill to confesse the
Sonne of God: for he was forced to say, Thou
art Christ the Sonne of God. Nowe doeth
the kingdome of heauen suffer violence. The
night is passed, the day is at hande: we haue
slept enough in ignorance, it is nowe
time, we knowe the blessings which G O D
hath bestowed vpon vs: it is time we shoulde
be thankfull, and awake out of the sleepe of
forgetfulnessse, that we humble our selues vnder
the mightie hande of God, and dreame no
more of our owne strength: our conscience is
charged: we can not pleyde ignorance: it is
time that we rise: the mercie of God, the abun-
dance of his blessing, the feare of his iudge-
ment, the regarde of our saluation so re-
quireth.

Let vs cast away the workes of darkenisse:
they be vnfruitfull, lothesome, and horrible.
They darken the heart, and blinde the consci-
ence: he that doeth them shall bee cast into
bitter darkenisse. Let vs bee afrayde, let
vs

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vs be ashamed hereof, such things are not fit for the children of light.

Let vs put on the armour of light. God hath chosen vs to be his Souldiers, and hath called vs forth into the fiede. Our fight is not against flesh and blood, but against the Deuill, the Prince of this worlde, and the father of darkenesse: he rampeth like a lyon, and lyeth in wayte, and seeketh whom he may deuoure. All the vanities of this life, our bodyes, our owne hartes conspire against vs: the fight is terrible, the danger great. Let vs not be vnprouided, let vs not stande open to the stroke of the enemy: Let vs take vnto vs the whole armour of God, let our loynes be girded with veritie, let vs put on the shielde of faith, the brestplate of righteousnesse, the sword of the spirite, and the helmet of saluation. These be the weapons of righteousnesse, these be the armour of light. Let vs not feare to declare the trueth, though thereby we shoulde danger our life. Let vs be faithfull vnto the ende, let it appeare that the weapons of our warfare are not carnall, but mightie through God to cast downe holdes, and imaginations, and euery hie thing that is exalted against God: so shal our armour be complete, so shall we shewe glorious in the fiede, and be terrible to the enemy: so shall we stande strong & boldly against sword, and fire, and death: so shall we like faithfull souldiers
of

by B. Iewel,

of our captaine Christ, manfully stande against the gates of hell, and resiste al the assaultes, and quench al the fire darts of the wicked: then shal we eate of the fruite in the middelt of Paradise, and shal receiue the crowne of euerlasting glorie.

Let vs walke honestlie, as in the day, not in gluttonie and drunkennes, neither in Chambering and wantonnes, nor in strife and enuying. Wee setteth downe threethings, as three botches and carbuncles of the soule: they oppresse the body, defile the minde, and breake the bond and vnitie of the Church of God.

The first is gluttonie and drunkennes, the roote and mother of al euill: nothing standeth safe, where wine preuaileth. This was the iniquitie of Sodome, abundaunce, and fulnesse of bread: they abused the gifts of God, to the dishonour of God. This was the cause of al her filthines, and her filthines was the cause of her destruction. Whereof God speaketh, My chosen people, My darling is waxed fat: Therefore he forsooke God that made him, and regarded not the strong God of his saluation. And againe, by the Prophet *Esaie*, The harpe, and vi-
ole, timbrel and pipe, are in their feastes, but they regard not the worke of the Lorde, neither consider the worke of his handes. And in the xxi. chapter, Behold ioy and gladnes, slaying oxen, and killing sheepe, eating flesh, and
drinking

Deut. 32.

Esaie. 4.

Esaie. 22.

Id. i.

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Exod. 32.

drinking wine, eating and drinking: for to morowe we shall die. So through giuttonie, and drunkennes they despised the threatnings of God, and entered not into the way of repentance, but continued in their sinnes, and made scoyne of the Prophets of God. The people of Israel sate them downe to eate and drink, and rose vp to plaie. They forgat God, and the mercies he had shewed vpon them, and worshipped a golden calfe: So grosse and so deadly are the cloudes of drunkennes. Our Sauour Christ saith, towards the latter day the people shall eate and drinke, and be boyd of care, as in the dayes of *Noah*, and destruction shall sodainely fall vpon them: therefore Christ saith, Woe be to you that are full, for you shall hunger.

Luk. 6.

Many haue bene slaine in the fielde, but manie more haue taken their deadly wounde by surfeiting: many haue bene drowned in the sea, but many more haue perished by the strength of wine. It is not set downe, that the rich giutton was an oppressour, an extorcioner, an vsurer, or y^e he came vniustly by his goods, but that he abused the same, y^e he fared deliciously, and became vnthankful: and therefore was punished in hel fire. Then, hee which before had abundaunce, and did swimme in wine, had not one droppe to quench his thirst. Manie make their belly their God. They haue more comfort in the taste of sweete fare, then in the considerati-
on

by B. Iewel,

on of the workes of God. Their table is turned
into a snare, their glorie is to their shame. Here
will I speake nothing of forcing and quaffing,
God keepe it farre from Christian tables, it is
too too wilde & barbarous: the heathens hate it,
nature abhorreth it, the horse and mule would
not vse it. *S. Augustine* saith, *Ebrins non peccatū
facit, sed ipse totus est peccatum.* A drunken man
doeth not commit sinne, but hee is altogether
sinne. And therefore his reward is death. *S.
Paul* saith, Drunkardes shall not inherite the
kingdome of God. They shall drinke the cup
of y wine of the Lords wrath. Therefore Christ
sayth, Take heede to your selues, least at any
time your heartes bee oppressed with surfet-
ing, and drunkennes, and the cares of this
life, & least that day come on you at vnwares,
Therefore saith the Apostle, let vs not walke in
eating and gluttonie: it wil drowne our senses,
it wil oppresse our nature.

The kingdome of God is neither meate nor
drinke: our meate is to do y wil of our father. Let
vs not abuse the creatures of God: Let vs eate
& drinke, that we may liue, only to y sustenance of
our bodies: y we by the moderate & sober vse of
those things, may be the better habile to folowe
& please God in our vocation. The meate for the
bellie, & the bellie for y meats: but God shal de-
stroy both it, & the. Let vs thinke of the cuppe
which Christ had on y crosse: his cup was eisel, &

Ps. ii.

tempered

Scrmons preached

tempered with gall: at his hand let vs take the cup of thankes giuing, and call vpon the name of the Lord. Let vs whether we eate, or drinke, remēber who it is that hath bestowed his gifts vpon vs, and whatsoeuer wee doe, let vs doe it to the glorie of God.

An other botch and carbuncle is, chambering, and wantonnes. Of this also the Apostle warneth vs: for adulterers and fornicators God shall iudge, they shal haue their part in the lake, which burneth with fire and brimstone, which is the second death: the Lord is the auenger of al such. It is the will of God, that our bodies be kept in holines, they are the temples of God, hee hath called vs to bee vessels of honour, that wee should bee holy in bodie, and holy in spirit, that we serue him in holines and righteousnes, al the daies of our life.

Gal. 5. The last, is strife and enuying. We are one bodie in Christ Iesus, wee are indued with one spirit, we are mēbers one of another. The Gospel of Christ is the Gospel of peace, he hath broken the stoppe of the partition wall, hee hath set al thinges at peace. Wee hath taught vs, Learne of mee, for I am humble and meeke. Let vs not (saith *S. Paul*) be desirous of vaine glorie, promoting one another, enuying one another. Let not one of you say, I am *Pauls*, and another, I am *Apollos*, the bodie of Christ is one, it is not deuided. If you bite and deuoure one another, take

by B. Iewel.

take heede least you consume one another. If there bee enuying, and strife, and dissensions among you, you are yet carnall, you saue not of the spirit of God. You are but a litle flocke, the worlde hateth you, ioyne together, loue one another, beare you one anothers burthen, and so fulfil the lawe of Christ. The fruite of the spirit is loue, ioy, peace, long suffering, gentlenes, goodnes, faith, meekenes, & temperancie. Loue suffereth long, it is bountifull: loue enuieth not: loue doeth not boast it selfe: it is not puffed vp: it disdaineth not: it seeketh not her own things: it is not prouoked to anger: it thinketh not euill: it reioyceth not in iniquitie, but reioyceth in the trueth: it suffereth all thinges: it belecureth all thinges: it hopeth all thinges: it endureth all thinges: loue is the bonde of perfection. The seruant of Christ is not quarellous: let vs keepe the vnitie of the spirite in the bonde of peace. Let not dissention or malice trouble our hearts, let vs walke after this maner, and so, let vs glorifie God in our mortall bodies. Let vs auoyde these thinges, gluttonie, dronkennes, chambering & wantonnes, strife and enuying. They be the vnfruitfull woorkes of darknes: the way of them leadeth vnto damnation.

But put you on the Lorde Iesus Christ.

If we behold our selues, & consider our owne nakednes, we shall find, þ by nature we are nothing els but the childre of wrath. Who can cal

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- that cleane, that is conceiued of vncleane seede?
Dauid saith, Behold, I am conceiued in sinne,
 my sinnes haue ouer gonne my head, there is
 no health in my flesh. None that liueth shalbe
 iustified in thy sight: who can vnderstand his
 faults? Clenſe me from my ſecret faultes. *Iob*
Iob.9. saith, *Verebar omnia opera mea*, I stood in feare
 of all my workes, knowing that thou wilt not
 iudge mee innocent. *Iob.25.* Again, The ſtarres are
 vncleane in his sight: How much more man, a
 worme, euen the ionne of man which is but a
 worme? In like ſort ſayth *Eſaie*, We haue al
Eſa.6.4. bene as an vncleane thing, and al our right-
 eouſnes is as filthie cloutes. Our vertue, our
 holines, our faſting, our prayers are filthie, whē
 they come to his ſight. Wee can not ſay, our
 heart is cleane. We cannot ſay, wee haue not
 ſinned. God hath ſhut vp al in vnbeliefe, that
 hee may haue mercie vpon all. That is bozne
 of the fleſh, is fleſh. The ſpirit fighteth againſt
 the fleſh, and the fleſh againſt the ſpirit. Open
 ſhame belongeth to vs, and to our fathers. Cur-
 ſed is hee that abideth not in al thinges that are
 written in the booke of the law. And whoſoe-
 uer offendeth in one, is made guiltie of al the
 commaundements. When the miſerable and
 wretched ſoule boaſteth it ſelfe, ſaying, I am
Reuel.3. rich, and increaſed with goods, and haue need
 of nothing, the ſpirit of God maketh anſwere,
 Thou

by B. Iewel.

Thou art wretched, and miserable, and poore,
and blinde, and naked. Thou hast nothing to
put vpon thee, to couer thy shame. I counsell
thee to buy of mee, golde tried by the fire,
that thou mayest be made rich: and white ray-
ment, that thou mayest be clothed, & that thy
filthy nakednes doe not appeare: and anoint
thine eyes with eye salue, that thou mayest see.
The same spirit in the Apostle, giueth this
counsaille, that wee put on vs Iesus Christ.
Let him couer vs with his body, and with his
blood, as with a garment: his blood hath clen-
sed vs from al our sinnes. Hee is the Lambe
of God that taketh away the sinnes of y^e world.
He is become vnto vs, wisdome, and righteou-
nes, & sanctification, & redemption. S. Hierome
saith, *Si merita nostra consideremus, desperan-* Hier.in 64.
dum est. If we weigh our owne deseruings, If Esa.
we appeare in our owne apparel, wee must dis-
paire. And Basil saith, *Qui non fidit recte factis,*
nec sperat ex operibus iustificari, solam habet
spem salutis misericordias domini. He that trust-
eth not to good deedes, nor hopeth to bee iu-
stified by his woorkes, hath no other hope of
saluation but by the mercies of the Lord.

Let vs therefore put on vs Iesus Christ.
Let vs couer vs vnder his apparell, as Iacob
couered him selfe vnder the coat of his bro-
ther Esau, & so let vs present our selues before
our heauenly father, The phrase of putting on,

P. iiii.

is

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is vsuall: whereby he meaneth, we must be wholly clad, & possessed with Christ. In like phrase it is said in the twelfth of the reuelatiōs, There appeared a great wonder in heauen, A womā clothed with the sunne. And in the 104. psalm. My soule praise thou the Lorde: O my God thou art exceeding great, thou art clothed with glorie and honour. And Which couereth him self with light, as with a garment. And to y Colossians, Put on tender mercie, kindnes, humblenes of mind, meekenes, long suffering. *Chrisostome saith, Dominum ipsum, quod horribile est, vestimenti loco tradit.* Behold, he giueth vs Christ to be put on as a garment, which is a hainous thing to be spoken. It passeth al sence of nature, it passeth the iudgement of flesh and blood.

¶ Here remember, these woordes may not bee taken, as if Christ were a materiall and earthly roate, made of cloth to couer our bodics: they are spiritual woordes, and haue a spiritual vnderstanding. *Chrisostome saith, Omnia tibi factus est Christus, mensa, vestimentum, domus, caput, et radix.* Christ is become al things for thee: thy table, thy garment, thy house, thy head, & thy roote. *Origen saith, verbum dei et caro dicitur, et panis, et lac, et holera.* The worde of God is called flesh, and bread, and milke, and herbes. *Nazianzen also saith, Quemadmodū dominus Iesus appellatur vita, via, panis, vitis, lux vera, et mille*

Ad populū
Antioche-
num hom.
21.

Orig. in
exodū cap.
15. hom. 7.
Nazianz.
in Psal 44.

by B. Iewel.

mille alia: ita etiam appellatur gladius. After the same maner, as our Lord Iesus Christ is called y life, the way, the bread, the vine, the true light, and a thousand thinges else: so is he also called the sworde,

He is spiritually a table, a garment, a house, a roote, a head, flesh, milke, herbes, the way, the light, a sword, bread or drinke: we dwell in him spiritually, wee are clothed with him spiritually. We grow out of him, and walke vpon him, and are made one with him, euen members of his bodie, spiritually. We do spiritually eat him and drinke him, wee liue by him spiritually, wee eate him by hearing, and digest him by faith.

Origen saith, appellatur panis vita, vt habeat gustus anima quod degustet. He is called the bread of life, that the soule may haue whereon to feede. Hom. 2. in cantica.

O brethren, O that wee had senses to feele this foode, that wee could sauour of the bread of life, and taste and see howe sweete the Lorde is: hee that thus tasteth of this bread shall liue for euer.

Chrysostome saith, Dentes inserimus in carnes Christi, We thrust our teeth into the flesh of Christ. Chrysost in enceniis.
And Ciprian, Intra ipsa vulnera redeptoris nostri linguam figimus. We faste our tongue within the woundes of our redeemer. Cip. de cæna domini.
These be vehement and spirituall kind of speeches, to raise by our senses, and to teach vs to feele the unspeakeable

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unspeakeable Sweetenes of this heauenly feeding.

Bern. de a-
more Dei.
cap. i.

Likewise said Bernard, Desidero totum Christum videre et tangere: et non id solum, sed accedere usq; ad sanctum vulnus lateris eius, ostium arce quod factum est in latere, ut intrem totus usq; ad cor Iesu.

I desire to beholde whole Christ, and to touch him: and not so onely, but also to come to the holy wounde of his side, which is the doore that was made in the side of the arke, that I may enter wholly, and goe in, euen vnto the heart of Iesus. Thus are we taught to lift vp our heartes, and to seeke those thinges which are aboue, where Christ sitteth at the right hand of God. Why should we then followe the fleshly error of the Capernaïtes? Why shoulde wee bee so insensible in heauenly things? Let vs haue some feeling hereof in our heart.

Ecclesi. 2.

Salomon saith, The wise mans eyes are in his head, but the foole walketh in darknes.

Ioh. 6.

Our sauour therefore saith, The wordes that I spake vnto you, are spirite and life. To eate the bodie of Christ, and to drinke his blood, is not the part of the bodie: it is rather a worke of

In Lucam.
lib. 10. cap.
24.

our mind. And therfore, *S. Ambrose saith, Non corporali tactu Christum, sed side tangimus.* Wee touch not Christ by bodyly touching, but we touch him by fayth. And againe, *Stephanus in*

Serm. 58.

terris positus, Christum tangit in calo. Stephen being in the earth, toucheth Christ being
in

by B. Iewel.

in heauen. By faith therefore wee eate Christ, and by faith we drinke Christ: by faith we are apparelled and clothed with Christ. And this is that the Apostle saith, Put ye on the Lorde *Psal. 23.* Iesus Christ, Let vs bee incorporate in him. Let God see nothing in vs but the image of his sonne: so shall he dwell in vs, & wee in him.

Take no thought for the flesh, to fulfill the lustes thereof.

The sonnes of God rest vpon the prouidence of God their father. He giueth the water out of the rockes: hee raineth downe bread from heauen: hee openeth his handes, and filleth euery liuing thing wth his blessing. The Prophet saith, The Lord is my shepheard, I shall not want. *1. Tim. 5.* The thinges of this worlde shall haue an ende, they fade away and will not continue. If riches abound, wee must not set our heart vpon them, but rather bee careful for the life to come. We must seeke the kingdome of God, & the righteousness thereof, then al these things shall be ministered vnto vs.

He doeth not forbid honest & moderate forecast and prouision: as if it were not lawfull for Christians, to deale in matters appertaining to the good estate of this life. For he hath said vnto *Timothie*, If there be any that prouideth not *1. Tim. 5.* for his own, and namely for them of his household, he denieth the faith, and is worse then an infidel, Again he saith, No mā euer yet hated *Ephes. 5.* his

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1.Tim.5.

his owne flesh, but nourisheth it, and cherisheth it. Againe, writing to *Timothie*, drinke no longer water, but vie a litle wine for thy stomakes sake, and thine often infirmities. In which speeches, hee sheweth wee are bound to nourish, and feede, and bee carefull for our bodies.

Though the conuersation of the saythfull bee in heauen and they seeke after the thinges which are on high, yet whiles they passe the pilgrimage of this life, they must needes haue the felowshippe and companie of their naturall bodies: the which they must not so weaken, that thereby they shall become vnprofitable, and not hable to doe seruice in the Church of God: and yet so keepe them vnder, that they may bee made obedient to the spirit.

1.Tim.6.

Onely wee may not bee ouer careful. To take great care for the bodie, is to cast away al care for the soule. For they that will bee rich, fall into temptation and snares, and into many foolish and noysome lustes, which drowne men in perdition and destruction: for the desire of monie is the roote of al euill, which whiles some lusted after, they erred from the sayth, and perced them selues with manie sorowes. Of this care speaketh our sauour, It is easier for a camell to goe through the eye of a needle, then for a rich man to enter into the kingdome of God.

Mat.19.

by B. Iewel.

No care can satisfie the vncontented mind.
The righteous eateth, and is satisfied: but the Pro. 13.
bellie of the wicked euer wanteth. Hee hath
enlarged his desire as hel, and ladeth him selfe
with thicke claie, hee encreaseth that which is
not his, and cannot be satisfied. The horse leach Pro. 30.
hath two daughters, which crie, giue, giue.
There be three things that wil not be satisfied:
Yea, foure that say not, it is enough. They care
not by what meanes they make their gaines,
they liue in vsurie, a most filthie trade, a trade
which God detesteth, a trade which is the verie
ouerthrowe of all Christian loue. They eate vp
the people as they eate bread. Such are the
waies of euery one, that is greedie of gaine. He Pro. 1.
would take away the life of y owners thereof.
They haue hardened their heart against God,
they doe not serue God, but *Mammon*.

But their gaine, shalbe to their losse, & their
money, to their destruction. Hee that giueth
his money vnto vsurie, shall not dwell in the ta-
bernacle of the Lorde, nor rest vpon his holy
mountaine.

Wee haue here no continuing Citie, wee
are strangers as were al our fathers before vs.
If we gather riches to our selues, & be not rich
in God, he shall say vnto vs, O foole, this night
will they fetch away thy soule from thee: Then
whose shall those things be which thou hast pro-
uided? Let him therefore that hath this worldes
goods,

2

Sermons preached

goods, bee as if hee had them not. They are the gifts of God. The Lorde giueth them, and the Lorde taketh them away. Settle not your hearts vpon thē. As they come, so wil they fade away: they bee vncertaine, they will deceiue you. Set your desire vpon heauenly thinges, seeke after the life which is to come in the lande of the liuing. When wee shall see those vnspcakable ioyes, wee shal perceiue, that al the pleasures of this life, in comparison of them were nothing.

Now, somewhat more specially to applie the woordes of the Apostle to this present time. It is now time also, that wee should arise from sleepe. God hath deliuered vs also from the night. We may say, This is the day which the Lorde hath made: Let vs reioyce and be glad in it. Wee may say, he hath shewed his mercies towards vs, and the trueth of the Lorde endureth for ever.

Let vs looke backe to the time late past, and beholde the night of errour, and ignoraunce. What shal I say? Where should I beginne, or howe may I ende? The matter is of great compasse: the time I haue to speake is but short: and I haue no delight to speake of darkness. After God had deliuered the people of Israel, and giuen them passage through the red sea, Marie the Prophetesse, sister of Aaron
looked

by B. Iewel.

looked backe into Egypt. There she remembered
Pharao, and his crueltie, howe hee plagued the
children of God: she remembered how by a mightie
hande and out stretched arme, hee deliuered
them, and wrought his wonders vpon Pharao,
and al the lande of Egypt. Shee looked backe
vpon the great darkenes, and vpon the frogges,
and flies, and botches: shee behelde the waters
turned into blood, the killing of the first bozne
of man and beast, the ouerthrowe of Pharao
and all his Charcts in the middes of the sea.
And therefore she answered the men, Sing yee Exod. 15.
vnto the Lorde, For he hath triumphed glori-
ously: The horse & his rider hath he ouerthro-
wen in the sea.

Euen so, let vs cast backe our eies, & make a
vieuwe of the Church. Loth I am to speake of
it: Yet it is needefull to say somewhat thereof,
that wee may reioyce in our deliuerance. Al
things were done in a strange tongue: the priest
spake, and the people heard they knewe not
what. No man coulde say Amen to their pray-
ers. The matters were such, that hee might be
reconed happie which heard them not. They a-
bused the Church of God with vaine fables. If
you doubt hereof, reade their Legendes and fe-
stiualls. They know this, they acknowledge it.
It might well be spoken of them which *Hilar. con.*
rie said, *Sanctiores sunt aures populi quam corda* *Auxentiū.*
sacerdotum,

Sermons preached

sacerdotum. The eares of the people are more holy, then the hearts of the Priests.

I beseech you, marke the fourme and fashion of their prayers. To the blessed virgin, they sayd, *Aue Maria, salus et consolatrix viuorum et mortuorum*, Haile Marie, the sauour & comforter, both of quicke and dead. And againe, *O gloriosa virgo Maria, libera nos ab omni malo, et a penis inferni*. O glorious virgin Marie, deliuer vs from al euil, & from the paines of hell. Againe, *Monstra te esse matrem*, shewe that thou art a mother. They cal her, *Regina Celi, domina mundi, unica spes miserorum*. Queene of heauen, Ladie of the world, the onely hope of them that be in miserie. It were tedious, and vnplesant to recite the like their blasphemies, Howe did these men accompt of the crosse and passion of Christ? What leaue they to be wrought by the price of his blood? To speake nothing of the multitude of their intercessours and patrones, of their false miracles, of their deceiueable merites and woorkes of superegragation: howe fowle a kinde of idolatrie was it, to worship the image with the selfe same honour, wherewith they worshipped the thing it selfe, that is represented by the image? As, if the thing it selfe bee worshipped with godly honour, then must the image thereof bee worshipped with godly honour.

The

by B. Iewel,

The holy Scriptures, which are the light to direct our wayes, and the power of God to saue our soules, were hid vnder a bushel. Whosoever built him selfe and his faith vpon them, was adiudged an heretique. Mariage was forbidden, and fornication suffered. They did not onely deuoure widowes houses, but drew to them selues the fat of the lande, by pretence of their long prayers. I spare your chaste and godly eares: otherwise, I were able to rehearse many their soule abuses, and workes of darkenesse.

Yet will I shewe you one of their night birdes, lately hatched in the nest of all superstition. It is the *Agnus dei*, here it is. It was lately consecrate by the holy father, and sent from Rome. They teach, that by the vertue of their consecration, (or rather coniuration) and blessing, these litle thinges haue power to defende the faithfull from lightening and tempest.

O Merciful God, what hath y^e Pope to do with the lightning? what can a piece of waxe preuaile to the staying of a tempest? The Lorde of heauen and earth, it is he that sendeth forth lightnings, and raiseth by tempestes. Fire and haile, snowe and vapours, stormie winde execute his worde. God will sende forth his lightning and consume them. Beholde (saith *Jeremie*) the tempest of the Lorde goeth forth in his wrath, and a violent whirle

Psal. 148.

Jerem. 23.

A.i.

winde

winde shall fall downe vpon the head of the wicked.

¶ What a shepherde is he, that nowe in this light of the day, thus mocketh and deceiveth the lambes and sheepe of Christ? Is this to wor-shippe Christ in Spirite and trueth? Is this the hope we haue in Christ? Is this the profession of the Gospell? Is this the will of God, to commit our liues to so vile a cake? Howbeit, there is no cause why any man should meruaile hereat. For, ignorance which is the mother of errour, by their owne confession, is become the mother of deuotion: and these be the fruites, and children of blindnesse and ignorance. I will speake nothing of that man from whence this geare cometh. Woulde God he were the man he woulde seeme to be. But if the light it selfe be darkenesse, howe great then is the darkenesse? Yet they say of him, his voyce must be receiued, as the voyce of Peter, and the worde of God him selfe must take authoritie and credite of him. Thus hath he come betweene, like a cloude, and eclipsed the sunne of Gods glorious Gospell.

If we beholde eyther their Schooles, or their Churches, their quier, their pulpit, their prayers, their Sacraments, their Clergie, their people, their doctrine, or their life: we may truely say as the Prophet sayde, Surely
our

by B. Iewel.

our fathers haue inherited lyes, and vanitie, Iere.18.
wherein was no profite. We may truly say,
the Lawe hath perished from the Priest, and
counsell from the wise, and the worde from
the Prophet: the blinde did leade the blind, they
haue turned siluer into drossie, and fedde the
people with chaffe, in steade of wholesome
and good meates. Blessed bee the Name of
God, who hath giuen vs eyes to espie their
dealings, and hath reueiled vnto vs his worde,
to guide our feete into the way of peace.

I knowe these things are defended boldly
and obstinately: no maruaile. For the Apo-
stle sayeth, They haue not all obeyed the Gos- Rom.10.
pell. There haue bene, that haue called the
light darkenesse, and the darkenesse light. If 2. Cor. 4.
our Gospell be hid (sayeth he) it is hidde in
them that perish, in whome the god of this
worlde hath blinded the mindes.

I will not here make answer to any par-
ticular, albeit occasion be offered, and happe-
ly it be looked for. Contention and quarrels
haue no ende: All doctrine shall be brought
to tryall, the day of the Lorde shall reueale
errours, and giue witness for the trueth. God
will turne ail to his glorie. What so euer
sturre is rayled vp against the trueth, it is
but a smoke, it will soone fade and come to
nothing.

Q.ii.

There

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Pfal. 36.

There are this day many, to all appearance godly men, of good life, of righteous dealing, of great zeale and conscience: but yet haue not eyes to see these thinges. I protest in their behalfe, as did *Paul*, they haue a great zeale of Gods glorie, woulde God it were according to knowledge. We may say with the Prophet, O Lorde, thy iudgements are like a great deepe. Who hath knowen the minde of the Lorde? or, who is of his counsell? God knoweth his time. He hath the key of David, he openeth, and no man shutteth: he is the father of lightes. We are in his hande, both we and all our counsels: God graunt we may put off all fleshy affections, and put on Iesus Christ, and that all the earth may see his glorie.

Nowe on the other side, let vs consider how mercifully God hath dealt with vs. He hath restored vnto vs the light of his Gospel, and hath taught vs the secrets of his heauenly wil. We heare him talke with vs familiarly in the Scriptures, as a father talketh with his child. Therby he kindleth our faith, and strengtheneth our hope: thereby our heartes receiue ioye and comfort. We haue the holy ministracion of the sacraments: we know the couenant of baptism: we knowe the Couenant and mysterie of the Lordes Supper. We fall downe together, and confesse our life before God: we pray together, and vnderstande what we pray. This
was

by B. Iewel.

was the order of the Primitive Church: this was the order of the Apostles of Christ. If wee compare this with the former, wee shall soone see the difference betweene light and darkenesse.

The kingdome of God now suffereth violence. The sounde of the Gospell hath gone ouer all the worlde, and the whole worlde is awaked therewith, and draweth to it. The sunne is risen, the day is open: God hath made his kingdome wonderfull among vs. It is now time, now is it time that we shoulde arise from sleepe: for now is our saluation neere. Nowe it is in our mouth, we can speake of it: God graunt it may be neerer vs, euen in our heartes. The night is past, GOD graunt it be past for euer: that we be neuer againe throwen into the darkenesse of death: that the worde of life, the trueth of Christ, be neuer againe taken from vs. And it shall neuer be taken away, if we be thankfull. Unkindenesse can neuer scape unplagued. Let vs wake, let vs wake, our sleepe is deadly. Let vs pray to God to awake vs: he is able to rayse the dead. Our Sauiour sayeth, The houre shall come, when Iohn. 5. the dead shall heare the voyce of the Sonne of God, and they that heare it, shall liue. Lazarus was dead, yet he heard the voyce of Christ, and rose vp againe, and came a-broade.

Q.iii.

Let

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Let vs put on Iesus Chrift, let it appeare vpon vs that we weare him, let vs not be ashamed of his Gospell, it is the power of God to saluation. If we be ashamed of him and of his wordes, he will be also ashamed of vs, when he commeth in the glorie of his father, with the holy Angels.

Let vs cast away the workes of darkenesse, and all doctrines of superstition and ignorance. Let vs beholoe the troubles and miseries of other countries. Heauen and earth, our brethren, the care of our saluation, the Sonne of God him selfe put vs in minde, that it is now time.

Whiles we haue time, let vs doe good: let vs seeke God whiles he may be founde. The Lorde wayteth when he may shewe his mercies: Let vs turne vnto him with an vpright heart. So shal he turne to vs: so shal we walke as the children of light, so shall we shine as the sunne in the kingdome of our father, so shall God be our God, and will abide with vs for euer.

And thou, O most Mercifull Father, we beseech thee for thy mercie sake, continue thy grace and fauour towarde vs: let the sunne of thy Gospell neuer goe downe out of our heartes, let thy trueth abide, and be stablished among vs for euer, Helpe our vnbeliefe,

by B. Iewel.

liefe, encrease our faith, giue vs heartes to con-
sider the time of our visitation : Apparell vs
thoroughly with Christ, that he may liue in vs,
and so thy Name may be glorified in
vs in the sight of all the
worlde. Amen,

FINIS,



7

Ornatissimo viro, Thomæ

*Randolpho, armigero, serenissimæ ad Scotos Legato
integerrimo.*

*Q*uis te iunxit amor docto Randolphe Iuello,
Oxonia, exilium, musa, laborq; notant.

Et, quod ad exequias defuncti ducere plectrum

Triste, Buchananos, Patritiosq; facit:

(Quis tibi gratus eris pro tali munere?) certe

Auctior hoc studio gratia facta tua est.

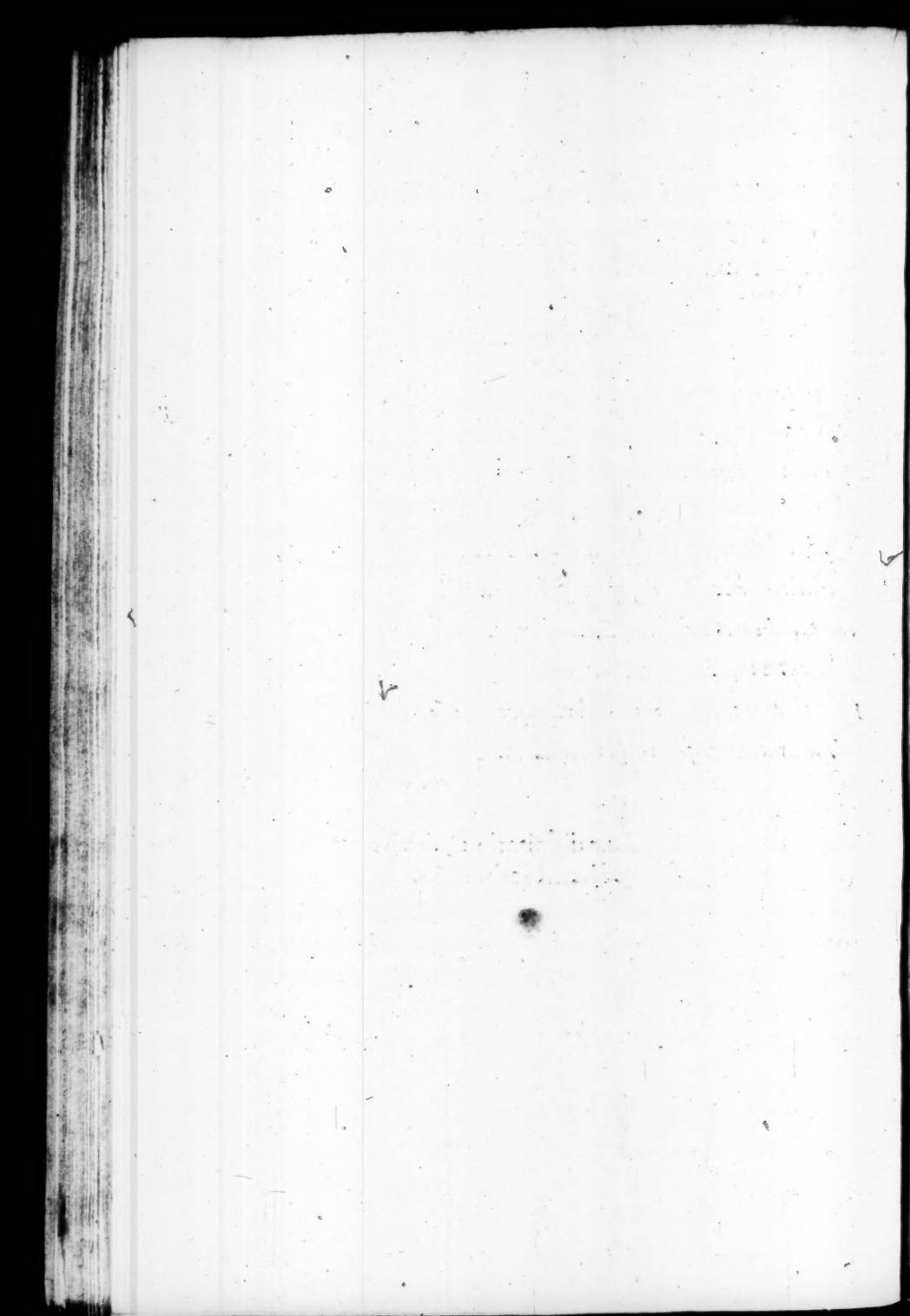
Nec nihil ex illo referes. Sacra signa redemptor,

Essent ut fidei tessera fida, dedit.

Hæc tuus exposuit sanctè. tibi dedico: ne sit

Tam rara, & fidei tessera nulla, pia.

*Tuæ dignitatis studiosus
Iohan. Garbrandus.*





¶ A treatise of the Sacra-
ments gathered out of certaine
Sermons, which the Reuerend
father in God, Bishop Iewel,
preached at Sarisburie.

I haue opened vnto you the con-
tents of the Lordes prayer, and
shewed you vpon whome we
ought to cal, and what to aske:
And the articles of our Christi-
tian faith, in God the Father,
the Sonne, and the holy Ghost, of the Church,
of remission of sinnes, of the resurrection, and of
life euerlasting, &c. And I haue opened vnto you
the tenne Commandements, and in them what
our duetie is towarde **G O D**, towarde our
Prince & magistrates, towarde our parents, to-
warde our neighbour, and towarde our selues.
Al this haue I done simply, and plainly, with-
out all shew of learning, that it might the better
sinke into your hearts.

Nowe I thinke good to speake of the Sa-
craments of the Church, that al you may knowe
what they are, because you are al partakers of
the holy sacraments. Christ hath ordeined them,
that by them hee might set befoze our eyes the
mysterie

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mysterics of our saluation, and might more strongly confirme the faith, which wee haue in his blood, & might seale his grace in our hearts. as princes seales confirme and warrant their deedes and charters: so doe the Sacramentes witnesse vnto our conscience, that Gods promises are true, and shal continue for euer. Thus doeth God make knowen his secret purpose to his Church: first, he declareth his mercie by his worde: then he sealeth it, and assureth it by his sacraments. In the word we haue his promises: in the sacraments we see them.

It would require a long time, if I shoulde utter that might be sayde in this matter: especially in laying open such errours and abuses, as haue crept into the Church. But I wil haue regard to this place, and so frame my speache, that the meanest & simplest may reape profite thereby. That you may the better remeber it, I will keepe this order. I wil shewe you, what a Sacrament is: secondly, who hath ordeined them: thirdly, wherfore they were ordeined, and, what they worke in vs: fourthly, how many there are: and then, I wil briefly speake of euery of them.

A Sacrament is an outwarde and visible signe, whereby God sealeth vp his grace in our heartes, to the confirmation of our faith. *Saint Augustine sayth, Sacramentum est inuisibilis gratiae visibile signum.* A Sacrament is a visible signe of grace inuisible. And that we may the

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the better vnderstande him, he telleth vs what thing we should cal a signe. A signe, is a thing that besides the sight it selfe, which it offereth to the senses, causeth of it selfe some other certaine thing to come to knowledge. In Baptisme, the water is the signe: and the thing signified, is the grace of God. We see the water, but the grace of God is inuisible: we cannot see it. Whereouer he sayth, *Signa, cum ad res diuinas adhibentur, Sacramenta vocantur.* Signes, when they be applied to godly things, be called Sacramentes. The signification and substance of the sacrament, is to shew vs, how we are washed with the passion of Christ, and how we are fedde with the body of Christ. And againe, If Sacraments had not a certaine likenesse, and representation of the things whereof they be sacraments, then in deed they were no sacraments. And because of this likenesse which they haue with the things they represent, they be oftentimes termed by the names of the things themselves. Therefore after a certaine maner of speech (and not otherwise) the Sacrament of the bodie of Christ, is the body of Christ, & the Sacrament of the blood of Christ, is the blood of Christ: so the sacrament of faith, is faith.

Who hath ordeyned the Sacraments? Not any prelate, not any prince, not any Angel, or Archangel, but onely God himselfe. For, he onely hath authoritie to seale the charter, in whose
authoritie

August. de
doct. Chri.
lib. 2. cap. 1.

Ad Mar-
cellinum
epist. 5.

Aug. epist
23. ad Bo-
nifacium.

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Hom. 7. in
1. Corinth.

Gen. 9.

Gen. 17.

authoritie onely it is to graunt it. And onely he giueth the pledge, and confirmeth his grace to vs, which giueth his grace into our heartes. *Chrysostome* sayeth, *Diuinum & integrum non esset mysterium, si quicquam ex te adderes.* The mysterie were not of God, nor perfect, if thou shouldest put any thing to it. In the dayes of *Noah*, when God determined to bee mercifull vnto his people, and neuer to drowne the whole worlde with water, he sayde, I haue set my bowe in the cloude, and it shal be for a signe of the couenant betwene mee and the earth, and when I shal couer the earth with a cloude, and the bowe shal be seene in the cloude, then will I remember my couenaunt which is betwene me & you, and betweene euery liuing thing in flesh, & there shal be no more waters of a flood to destroy al flesh.

In like maner, whē God would witnes & stablish to *Abraham* & his seede after him, the promise of his mercie: he himselſe ordained a sacrament to confirme the same: This is my couenāt which ye shal keepe betwene me & you, & thy seede after thee. Let euery manchild among you be circūcised. Thus God ordeined y^e sacrament of circūcision. This sacramēt was a scale of Gods promise to *Abrahā*, & a scale of *Abrahams* faith, & obedience towarde God. By this sacramēt man was bound to y^e Lord: & by y^e same sacrament God vouchsafed to binde himselſe to man.

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man. But how is the sacrament formed? of what parts is it made? *Augustine* saith, *Accedat verbum ad elementum, & fit sacramentum*, Ioyne y worde of Christs institutio with the sensible creature, & thereof is made a sacramēt. Ioyne the word to the creature of water, and thereof is made the sacrament of Baptisme: take away the worde, then what is the water other then water? The worde of God & the creature make a sacrament.

But why were sacraments ordeined? he telleth you: *In nullum nomen religionis, ceu verum &c.* Lib. 19. contra Faustū. cap 11.
Men can not be gathered together to the profession of any religion, whether it bee true or false: vnlesse they be bound in the felowship of visible signes or sacramēts. The first cause why they were ordeined, is that thereby one shoulde acknowledge an other, as felowes of one household, & members of one body. So was al Israel reckoned the children of *Abraham*, because of their circumcision, & al such as were vncircumcised, were cut off from the people, & had no part in the common wealth of Israel, because they were vncircumcised: Euen as wee take them that are not baptizcd, to be none of our byethen, to be no children of God, nor members of his Church, because they will not take the sacrament of Baptisme.

An other cause, is, to moue, instruct, and teach our dul and heauy hearts, by sensible creatures, that so our negligence in not heeding or marking

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marking the worde of God spoken vnto vs, might be amended. For if any man haue the outward seale, and haue not the faith thereof sealed within his heart, it auayleth him not: he is but an hypocrite and dissembler. So the circumcision of the foreskinne of the flesh, taught them to mortifie their fleshly affections, and to cut off the thoughts and deuises of their wicked hearts. Therefore sayd Stephen to the Jewes, Ye stiffe-necked, and of vncircumcised hearts & eares, you haue alwayes resisted the holy Ghost,

Act. 7.

So, when in Baptisme our bodies are washed with water, we are taught, that our soules are washed in the blood of Christ. The outward washing or sprinkeling, doth represent the sprinkeling and washing which is wrought within vs: the water doeth signifie the blood of Christ. If we were nothing else but soule, he would giue vs his grace barely and alone, without ioyning it to any creature, as he doeth to his Angels: but seeing our spirite is drowned in our bodie, and our fleshe doeth make our vnderstanding dul: therefore we receyue his grace by sensible thinge.

Hom. 7. in
1. Cor.

Chrysostome sayth, Aliter ego, & aliter incredulus disponitur. Ille cum &c. I am otherwise affected, then is he which beleeueth not. When he heareth of the water of Baptisme, he thinketh it is nothing els but water: But, I see (not the creature onely, which mine eies do see, but
alio)

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also) the cleansing of my soule by the holy Ghost, He thinketh that my body only is washed: I beleue, that my soule is thereby made pure and holy: and withal I consider Christes burial, his resurrection, our sanctification, righteousness, redemption, adoption, our inheritance, the kingdome of heauen, and the fulnes of the spirit. For I iudge not of the things I see by my bodily eyes, but by the eyes of my minde.

When one that is vnlearned, and can not reade, looketh vpon a booke, he þ booke neuer so true, neuer so wel written, yet because he knoweth not the letters, and can not reade, he looketh vpon it in vayne. Hee may turne ouer all the leaues, and looke vpon al, and see nothing: but an other that can reade, & hath iudgement to vnderstand, considereth the whole story, the doughtie deedes, graue counsels, discrete answers, examples, promises, threatnings, the very drift, and meaning of him that wrote it. So do the faithfull receiue the fruite & comfort by the sacraments, which the wicked & vngodly neyther consider, nor receiue. Thus do the sacraments leade vs, & instruct vs to beholoe the secreete and vknown mercies of God, and to cary our selues to the obedience of his will. And this is the other cause, why sacraments were ordeined.

Cherely, they are seales and confirmations of Gods promise. Saint Paul saith, Abraham receiued the signe of circumcision, as the seale of

Rom. 4.

R. i.

the

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the righteousnesse of the faith, which he had when he was *uncircūcised*. By these, we stop the mouth of heretiques. For, if they deny that our *Lorde Iesus Christ* was deliuered to death for our sinnes, & is risen againe for our iustification: we shew them our sacramēts, that they were ordeined, to put vs in remembrance of *Christ*, and that by the vse of them, we shew the *Lords* death til he come. We tel them, these are p̄oofes, and signes, that *Christ* suffered death for vs on the *croſſe*. As *Chriſtoſtome* sayeth, Laying out these mysteries, we stoppe their mouthes.

Chriſto. in
Mat. hom.
83.

What? Are they nothing els but bare and naked signes? God forbid. They are the seales of God, heavenly tokens, and signes of the grace, and righteousnes, and mercie giuen and imputed to vs. Circumcision was not a bare signe.

Rom. 2.

That is not circumcision, which is outward in the flesh, sayeth *Paul*, but the circumcision of the heart. And againe, In *Christ* ye are circumcised with circumcision made without hands, by putting off the sinneful body of the fleshe, through the circumcision of *Christ*. Euen so is not Baptisme any bare signe. *Baptisma eius*, sayeth *Chriſtoſtome*, *etiam passio eius est*.

Ad Hebr.
hom. 16.

Christes baptisme, is *Christes* passion. They are not bare signes: it were blasphemie so to say. The grace of God doeth alwayes worke with his Sacramentes: but we are taught not to seeke that grace in the signe, but to assure our
selues

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selues by receyuing the signe, that it is giuen vs by the thing signified. We are not washed from our sinnes by the water, we are not fed to eternal life by the bread and wine, but by the precious blood of our sauour Christ, that lyeth hvd in these sacraments.

Bernard saith, *Datur annulus ad inuestiendū*, Serm. de
 &c. The fashion is to deliuer a ring, when sei- cena. Do.
 sin and possession of inheritance is giuen: the ringe is a signe of the possession. So that he which hath taken it, may say, the ring is nothing, I care not for it: it is the inheritance, which I sought for. In like maner, when Christ our Lorde drewe nygh to his passion, hee thought good to giue seisin & possession of his grace to his Disciples, and that they might receiue his inuisible grace by some visible signe.

Chrisostome sayth, *In nobis non simplex aqua* Hom. 35. in
operatur, sed cum accepit gratiam spiritus, abluir Iohan.
omnia peccata. Playne or bare water worketh not in vs, but when it hath receiued the grace of the holy Ghost, it washeth away all our sinnes. So sayth Ambrose also, *Spiritus sanctus* Amb de
descendit, & consecrat aquam. The holy Ghost Sac. lib. 1.
 commeth downe, & haloweth the water. And, cap. 5.
Præsentia Trinitatis adest. There is the presence of the Trinitie. So saith Ciril, *Quemadmodum* Ciril. in
viribus ignis aqua &c. As water throughly heat Ioh. lib. 1.
 with fire, burneth as well as the fire: so the cap. 42.
 waters which washe the body of him that

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Leo. Serm.
5. de nat.
Dom.

is baptized, are changed into diuine power, by the working of the holy Ghost. So sayde Leo, sometimes a bishop of Rome: *Dedit aqua, quod dedit matri. Virtus enim altissimi, & obumbratio Spiritus sancti, quae fecit ut Maria pareret saluatorem, eadem fecit, ut regeneret unda credentem.* Christ hath giuen like preeminence to the water of Baptisme, as hee gaue to his mother. For, that power of the highest, and that ouershadowing of the holy Ghost, which brought to passe, that *Marie* should bring forth the Sauour of the world, hath also brought to passe, that the water should beare a new, or regenerate him that beleeueth.

Such opinion had the auncient learned fathers, and such reuerent wordes they vsed, when they entreated of the Sacraments. For, it is not man, but God which worketh by them: yet is it not the creature of bread or water, but the soule of man, that receiueth the grace of God. These corruptible creatures neede it not: we haue need of Gods grace. But this is a phrase of speaking. For the power of God, the grace of God, the presence of the Trinitie, the holy Ghost, the gift of God, are not in the water, but in vs. And we were not made, because of the sacraments: but the sacraments were ordeined for our sake.

Now, for the number of Sacraments, howe many there be: it may seeme somewhat harde to say, & that it cannot be spoken without offence.

For

the Sacraments.

For mens iudgements herein haue swarued be-
ry much: some haue saide, there are two: others
thyce: others foure: and others, that there are se-
uen Sacramentes. This difference of opinions
standeth rather in tearines, then in the matter.
For a sacramēt in the maner of speaking which
the Church vseth, & in the writings of the holy
scripture, & of auncient fathers, sometimes sig-
nifieth properly euery such Sacrament which
Christ hath ordeyned in the newe Testament,
for which he hath chosen some certaine element,
and spoken special wordes to make it a Sacra-
ment, and hath annexed thereto the promise of
grace: sometimes it is vled in a generall kinde
of taking, and so euery mysterie set downe to
teach the people, and many things that in dedde
and by special propertie be no sacraments, may
neuerthelesse passe vnder the general name of a
Sacrament.

The sacraments instituted by Christ, are only
two: the sacrament of Baptisme, & of our Lords
Supper, as the auncient learned fathers haue
made accompt of them. *S. Ambrose* hauing oc-
casion of purpose to entreate of the sacraments,
speaketh but of two. *De Sacramentis*, sayeth he,
qua accepistis, sermonē adior. I begin to speake
of the Sacraments which you haue receyued.
And yet in his whole treatise diuided into sixe
bookes, he writeth but of two: his booke is extāt,
if any man doubt this, he may see it.

Lib. i. de
Sac. cap. i.

R.iii.

S. Augustine

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De Symb.
ad cate-
chumenos
d Lib. 3. ca. 9.
e doct.
Christ.

S. Augustine reckoneth them to be but two: *Hec sunt Ecclesia gemina Sacramenta.* These be the two Sacraments of the Church. Againe he sayth, *Quaedam pauca pro multis, eademq; factu facilima, &c.* Our Lord and his Apostles haue deliuered vnto vs, a fewe sacraments in steade of many; and the same in doing most easie, in signification most excellent, in obseruation most reuerende, as is the Sacrament of Baptisme, and the celebration of the body and blood of our Lord. Thus *Augustine* and *Ambrose*, vnto whome I might also ioyne other auncient fathers, reckon but two Sacraments. Let no man then be offended with vs for so doing: we doe no newe thing, but restore the ordinance of Christ, and keepe the example of the holy fathers.

What then? Do we refuse confirmation, penance, orders, and matrimonie? Is there no vse of these among vs? doe we not allow them? yes. For we doe confirme, and teache repentance, & minister holy orders, & accompt matrimonie, & so vse it, as an honorable state of life. We visite & sicke among vs, and anoynt them with the precious oyle of the mercy of God. But we cal not these sacraments, because they haue not the like institution. Confirmation was not ordeyned by Christ: penance, hath not any outward element ioynd to the worde: the same may be sayd of orders, And matrimonie was not first instituted by Christ:

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Christ: for God ordeined it in paradise long before. But in these two, we haue both the element and the institution. In Baptisme, the element is water: in the Lords Supper, bread and wine. Baptisme hath the word of institution, Teache Mat. 8. al nations, baptizing them in the name of the Father, and the Sonne, and the holy Ghost. The Lords supper in like maner hath the word of institution, Do this in remembrance of me, Lute 22. Therfore these two are properly and truely called the Sacraments of the Church, because in them the element is ioyned to the word, and they take their ordinance of Christ, and bee visible signes of inuisible grace.

Nowe, whatsoeuer lacketh either of these, it is no Sacrament. Therefore are not the other fve, which are so reckoned, and make vp the number of seuen, in due signification and right meaning, taken for sacraments. For, in such sort as these are called sacraments, that is, because they signifie some holy thing, we shall finde a great number of things, which the godly learned fathers haue called Sacramentes, and yet I trow, we must not holde them as sacraments ordeined to be kept and continued in the church: for then shoulde there be not seuen, but seuentene sacraments.

S. Bernard calleth the washing of the Apostles feete a sacrament, *Ablutio pedum*, *sacramentum est quotidianorum peccatorum*. The washing Serm. de
cœna Do.

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of feete³ is the Sacrament of dayly finnes.

Serm. 2. de
resur. D.

So *Leo* calleth the crosse of *Christ* a sacramēt,
Crux Christi qua saluandis est impensa fidelibus,
& *Sacramentum est, & exemplum.* The crosse of
Christ, which was giuen to saue the faithful, is
both a Sacrament, & also an example. *Tertul-*
lian calleth the whole state of *Christian* faith,

Li. 4. cōtra
Marcion.

Religionis Christiana sacramentum. The sacra-
ment of *Christian* religion, *S. Hilarie* in diuers
places sayth, *Sacramentum orationis, sacramen-*
tum esuritionis, sacramentum sitis, sacramentum
fletus, sacramentum scripturarū. The sacrament
of praier, the sacrament of fasting, the sacramēt
of thirst, the sacrament of weeping, the sacra-
ment of the scriptures, Thus much for the nom-
ber, that by the institution of *Christ*, there are
but two sacraments, as *Cardinal Bessarion* con-
fesseth, *Hac duo sola Sacramenta in Euangelis*
manifeste tradita, legimus. We reade, that theie
two only sacraments were deliuered vs playn-
ly in the Gospel.

Bessar. de
Sacram.
Euchar.

I wil now speake brievely of the sacraments
in seueral, & leaue al idle & vaine questions, and
onely lay open so much as is needeful, & profita-
ble for you to know. Baptisme therfore is our
regeneration or newe birth, whereby wee are
borne a new in *Christ*, & are made the sonnes of
God, & heires of the kingdom of heauen: it is a
sacrament of the remission of finnes, and of that
washing which we haue in the blood of *Christ*.

¶ We

the Sacramentes,

We are all bozne the children of wrath, and haue our parte in the offence of Adam. *Saint Paul* sayeth, By one man sinne entred into the worlde. *Augustine* saith, *Non dixit, veniet super eum, sed manet super eum. Respexit originem &c.* Christ said not, it shall come vpon him, but it abideth on him: He had regarde to our offspring, when he saith, the wrath of God abideth on him. Vpon which when the Apostle also looked, he said, and we our selues also were sometimes the children of wrath, That which in Adam was imputed to his offence, & not to be of nature, is nowe in vs, which are come of Adam, become natural. Therefore saith the prophet, Behold, I was borne in iniquitie, and in sinne hath my mother conceiued me. So y^e we all haue cause to crie out & mone with *Saint Paul*, I see another law in my members rebelling against the law of my minde, & leading mee captiue vnto the lawe of sinne which is in my members. O wretched man that I am, who shall deliuer me from the body of this death? Hereof speaketh our Saviour, That which is borne of the flesh is flesh: & that which is born of the spirit, is spirit. And for this cause, saith he, except a man be borne of the water and the spirit, he can not enter into the kingdome of God.

For this cause are infants baptized, because they are bozne in sinne, and can not become spiritual,

Rom.5.
De verbis
Apostol.
Serm.14.

Psal.51.

Rom.7.

Iohn.3.

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Gen. 17.

Rom. 11.

1. Cor. 7.

Mar. 10.

Math. 10.

Gen. 22.

rituall, but by this newe birth of the water and the spirite. They are the heires of the promise: the couenant of Gods fauour is made vnto them. God sayde to *Abraham*, I wil establishe my couenant betweene me and thee, and thy seede after thee in their generations, for an euerlasting couenant, to bee God vnto thee, and to thy seede after thee. Therefore faith the Apostle, If the roote be holy, so are the branches. And againe, The vnbeleeuing husbände is sanctified by the wife, and the vnbeleeuing wife is sanctified by the husbände: else were your children vncleane: but nowe are they holy. When the Disciples rebuked those that brought litle children to Christ, that he might touche them, he sayde, Suffer the litle children to come vnto me, and forbid them not, for of such is the kingdome of God. And againe, Their Angels alwayes beholde the face of my Father which is in heauen. The Kingdome of heauen is of such, sayeth Christ: not onely then of those, but of other like infantes, which shall bee in all times.

As God tooke the seede of *Abraham* to be partakers of the couenant which he gaue to *Abraham*: so he appointed that euery man childe of eight dayes olde shoulde be circumcised. And *Abraham* circumcised his sonne Isaac, when he was eight dayes olde, as God had

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had commanded him, May we thinke, that the promise of God hath an ende, so that it reacheth not to our children? Or might the children of the Jewes receiue the signe of the couenant, and may not the children of the Christians? What so euer was promised to *Abraham*, the same is also performed vnto vs. We enioy the same blessings, and free priuiledge of Gods fauour. *Saint Paul* to the *Galathians* saith, Knowe ye, that they which are of faith, are the children of *Abraham*. Againe, If ye be Christes, then are ye *Abrahams* seede, and heires by promise. Gal. 3.

Nowe is the signe of the Couenant also changed, and Baptisme is in steade of Circumcision, as *Saint Paul* declareth, and calleth them circumcised, which are baptized, In whome (meaning Christ) also yee are circumcised, with circumcision made without handes, by putting of the sinfull bodie of the flesh, through the circumcision of Christ, in that you are buried with him through Baptisme. Our Sauour giueth charge to his Apostles, to baptize all nations in the name of the Father, & of the sonne, & of the holy ghost. The Apostles baptized not only such as professed their beliefe, but whole households. The keeper of the prisō was baptized with all that belonged vnto him. So was *Crispus* the chiefe ruler of y^e Synagogue, & his household, and Colos. 2. Actes. 16.

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and the houlholde of Stephanas. Infantes are a parte of the Church of God: they are the sheepe of Christ, and belong to his flocke. Why shoulde they not beare the marke of Christ? they haue the promise of saluation: Why should they not receiue the scale whereby it is confirmed vnto them? they are of the fellowshippe of the faithfull: *Augustine* saith, *Vbi ponis parvulos non baptizatos? profecto in numero credentium*. Where place you yong children, which are not yet baptized? Verely in the number of them that beleue. Why then shoulde not they be partakers of the sacrament together with the faithfull?

De verbis
Apost.
Serm. 14.

And as the children of the faithfull by right ought to be baptized: So such others also as were bozne of unbeleeuing parents, and were aliantes from the common wealch of Israel, and were strangers from the couenant of promise, and had no hope, if they acknowledge the error in which they liued, and seeke the forgiveness of their former sinnes, may well receiue this sacrament of their regeneration. So whē they which heard *Peter* were pricked in their heartes, and saide to *Peter* and the other Apostles, Men and brethren what shall we doe? *Peter* sayde vnto them, Amende your liues, & be baptized euery one of you in the Name of Iesus Christ, for the remission of sinnes. They were burped with Christ by Baptisme into his death,

Actes. 2.

the Sacraments.

death, and made partakers of his blood, and continued in the Apostles doctrine and fellowship.

Christ, saith the Apostle, loued the Church, Eph. 5. and gaue him selfe for it, that he might sanctifie it, and cleanse it by the washing of water through the word. Againe, According to his Tit. 3. mercie he saued vs by the washing of the newe birth, and the renewing of the holy Ghost. For this cause is Baptisme called Salvation, life, regeneration, the forgiveness of sinnes, the power of God to resurrection, the image and pledge of resurrection, and the weede of immortalitye. And yet are not these thinges wrought by the water: for then what neede had we of Christ? what good did his passion? what doeth the holy Ghost worke in our heares? what power or force is left to the worde of God?

Augustine saith, *Quare non ait, mundi estis* Tract. 80. *propter Baptismum quo loti estis: nisi quia etiam* in Ioh. *in aqua verbum mundat? detrahe verbum, & quid est aqua, nisi aqua?* Why doeth not Christ say, nowe ye are cleane, because of the Baptisme wherewith ye are washed: sauing that because in the water it is the worde that maketh cleane? take away the worde, and what is water more then water? It is the covenant, and promise, and mercie of God which clotheth vs with immortalitye, assureth our resurrection, by

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on, by which we receiue regeneration, forgiveness of sinnes, life, and saluation. His worde declareth his loue towards vs: and that worde is sealed and made good by Baptisme. Our faith which are baptized, and our continuance in the profession which we haue made, establissheth in vs this grace which we receiue. As it is sayde, *Verus Baptismus constat non tam &c.* True Baptisme standeth not so much in washing of the bodie, as in the faith of the heart. As the Doctrine of the Apostles haue taught vs, saying, By faith purifying their heartes. And in an other place, Baptisme saueth vs, not the putting away of the filth of the flesh, but the examining of a good conscience before God, by the resurrection of Iesus Christ. Therefore *Hierome* saith, They that receiue not Baptisme with perfite faith, receiue the water, but the holy Ghost they receiue not.

The water wherein we are baptized, doeth not cleanse the soule: But the blood of Iesus Christ his sonne doeth cleanse vs from all sinne. Not the water, but the blood of Christ reconcileth vs vnto God, strengtheneth our conscience, & worketh our redemption. We must seeke saluation in Christ alone, and not in any outward thing. Whereof saith *Cyprian*, *Remissio peccatorum, siue per Baptismum, siue per alia sacramenta donetur, proprie spiritus sancti est. Verborum*

De conf.
erat dist.
4. Verus.

Acts. 15.

1. Pet. 3.

In Ezech.
cap. 16.

1. John. 1.

Cyp. de
baptif.
Christi.

the Sacraments,

horum solennitas &c. The remission of sinnes, whether it be giuen by Baptisme, or by any other Sacraments, doe properly appertaine to the holy Ghost. The solennitie of the wordes, and the inuocation of Gods holy Name, and the outwarde signes appointed to the ministration of the Priest by the institution of the Apostles, worke the visible outwarde Sacrament. But, touching the substance thereof, it is the holy Ghost that worketh it. *Saint Ambrose* also saith, *Vidisti fontem, vidisti sacerdotem &c.* Thou hast seene the water, thou hast seene the Priest, thou hast seene those things, which thou mightest see with the eyes of thy bodie, and by such sight, as man hath: but those things which worke, and do the deede of saluation, which no eye can see, thou hast not seene.

Lib.1.de
Sacra.
cap.3.

Such a change is made in the sacrament of baptisme. Through y power of Gods working, the water is turned into blood. They that be washed in it, receiue y remission of sinnes: their robes are made cleane in the blood of the lambe. The water it selfe is nothing: but by the working of Gods spirit, the death and merits of our Loyde and Sauour Christ, are thereby assured vnto vs.

A figure hereof was giuen at the redde Sea. The children of Israel passed through in safetie: but Pharao and his whole armie were

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were drowned. Another figure hereof was giuen in the Arke. The whole worlde was drowned, but Noah and his familie were saued allue: Euen so in the fountaine of Baptisme, our spirituall Pharao the Deuill, is choked: his armie, that is, our sinnes are drowned, and we saued. The wicked of the worlde are swallowed in concupiscence, and vanities, and wee abide safe in the Arke: God hath chosen vs to be a pecusiar people to him selfe, wee walke not after the flesh, but after the Spirit, therefore we are in Christ Iesus, and there is now no condemnation vnto vs.

Nowe, touching the Minister of this Sacrament, whether hee be a good man or an euill man, godlie or godlesse, an heretique or a Catholique, an Idolater or a true worshipper of G D D: the effect is all one, the value or worthinesse of the Sacrament dependeth not of man, but of God. Man pronounceth the worde, but G D D setteth our heartes with grace: man toucheth or washeth vs with water, but God maketh vs cleane by the crosse of Christ. It is not the minister, but Christ him selfe which is the lambe of G D D that taketh away the sinnes of the worlde.

Againe, whether the infant be signed w the signe of the crosse, or be put into the water once or thise,

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of thise, whether one or two, or three, or more
be Godfathers, or witnesses of the baptisme, it
maketh nothing to the vertue of the sacrament,
they are no part therof: without these, baptisme
is whole and perfect. Hereof *Gregorie saith, In* Greg lib. 1.
Epist. 41.
vna fide nihil officit consuetudo Ecclesia diuer-
sa. The faith being one, the diuersitie of cu-
stomes hurteth nothing. Christ left no order
for the vse of these thinges, neither did by his
word, or example require them. The Church of
God hath libertie to dispose herein, as may be
most fitting for decencie and godlines.

Some make doubt of those infants the chil-
dren of the faithfull, which depart before bap-
tisme, whether they be sau'd, or not. What shall
wee say that they are damned? It is a hard mat-
ter, and too curious for man to enter into the
iudgements of God: his mercie is infinite, and
his purpose secret. Wee sheweth mercie vnto
those, vpon whom hee will haue mercie. Who
can appoint him, or set him an order what hee
shall do? It is not good, nor standeth with Chri-
stian reuerence to bee contentious, and busie in
searching out, or reasoning of matters, which
the wisdom of God hath hid from our know-
ledge.

Yet, If any would faine be resolued: he may
thus safely reason. It is true, that children are
borne in sinne, and that by the sinne of one man
death hath entered into the worlde, and that the

S. i.

reward

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reward of sinne is death: but who knoweth if God haue forgiven them their sinne? Who is his Counsaillour, who knoweth his meaning? Our children are the children of God. Hee is our God, and the God of our seede, They bee vnder the covenant with vs. The sobrest way is to speake least, and to leaue them to y^e iudgement and mercie of God.

Howbeit, if any should despise, and of wilfulness refuse this holy ordinaunce, so that they woulde in no case bee baptized, or suffer their children to bee baptized: that were damnable. Otherwise the grace of God is not tied so to the ministracion of the sacrament, that if any be preuented by death, so that hee cannot bee receiued to the felowship thereof, he should therefore be thought to bee damned. For many haue suffered death for Gods cause, for their faith in Christ, who neuer were baptized: yet are they reconed, and are in deede blessed Martirs. So *Valentinianus* a Christian Emperour died without baptism: Yet doeth *Ambrose* commend him, and nothing doubteth, but that hee is saued. He saith, *Audini vos dolere, quod non acceperit &c.* I haue hearde that you are grieved, because hee tooke not the sacramente of baptism. Tel me, what other thing is there in vs, but our will, and our desire? Againe, Hee which was endued with thy spirite, O God, howe

Orat. de
obitu Va-
lentiniani.

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howe might it bee that hee shoulde be voyde of thy graces? Or, If this moue you, because the mysteries were not solemnely ministred: are not the Martirs crowned if they bee onely nouices (that bee not yet Christened?) But if they be washed in their blood, then is he also washed in his godlines and in his desire. *S. Augustine* saith, Hee is not deprived from the partaking and benefite of the sacrament, so long as he findeth in him selfe that thing that the sacrament signifieth.

In serm. ad
infantes.

Constantinus the great, was the first Christian Emperour: yet was not baptized untill the time of his death. *Quia cum Nicomediae ageret,* (saith *Theodoretus*) *languore grauatus, nec ignorans vitam huius incertum, gratiam baptismatis est adeptus.* Who, when hee was at *Nicomedia*, being grievously sicke, and knowing the uncertaintie of this life, was baptized. The theefe upon the crosse, was not baptized: Yet Christ saide vnto him, this day thou shalt be with mee in paradise. The Prophet *Ieremie*, and *Iohn Bapt.* were sanctified in their mothers wombes, By these fewe it may appeare, that the sacramēt maketh not a Christian, but is a seale & as suraunce vnto al þ receive it of the grace of God, vntlesse they make the selues unworthy thereof: And, þ no man may despise this holy ordinance, & keepe backe his infants frō baptism, for in so doing he procureth his own dānation. At tyme

Histori.
part. lib.
3. cap. 12.

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of ignorance many could see this, and acknowledge it, that the outward baptisme by water was not necessarie vnto saluation, so that the children or others that died without it, were for lacke thereof damned. The Church hath alwayes receiued thre sortes of Baptisme: the Baptisme of the Spirit, or of blood, or of water. If any were preuented by death, or hindered by crueltie or persecution, so that they coulde not receiue the sacrament of Baptisme at the hands of the Minister, yet hauing the sanctification of the holy Ghost, or making their faith known by their suffering, they were bozne a newe, and baptized. God hath his purpose in vs and our children. Before we be bozne, when we had done neither good, nor euil, he hath mercie and compassion on vs. Iudgement appertaineth vnto God: He knoweth who are his. No mā knoweth the things of God, but the Spirit of God onely. And thus much of the Sacrament of Baptisme, which is the badge and cognisance of euery Christian. If any bee not baptized, but lacketh the marke of Gods folde, we cannot discern him to be one of the flocke. If any take not the seale of regeneration, we can not say, he is bozne the childe of God. This is the ordinarie way, let vs vse it, let vs not despise, nor foreflow to receiue the Sacraments: they are the meanes by which God maketh sure his good will towards vs.

It shall

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It shall not bee amisse, to speake a worde or two, of the naming of your children. Some are herein ouerleene, they refuse to call their children by the names of holy men and women, because they thinke it to sauer somewhat to much of religion, and therefore either they name them at aduenture, hauing no regarde at all, howe they be named: or els they giue them the names of Heathen men, & calthe *Iulius, Caesar, Hercules, Lucretia, Scipio*, or such like. These, although they were notable in wisdome, learning, chastitie, boldnesse, and in conquestes: Yet were they Heathen men, and knewe not God. The name is nothing, it commendeth vs not to God. Yet may a Christian father bee ashamed to call his childe by the name of such, who were enemies to the crosse of Christ.

Chrysostome a Godly father, saith, *Non solum hic parentum monstratur pietas, sed & magna erga pueros diligentia, &c.* Hom. 21. in
genesis. In this thing, that is, in the naming of their children, both the godlines of y^e parentes, & also their great care for their children is declared. And, howe haue they sworthwith, & from the beginning taught the children which were borne vnto them, giuing them warning, by the names wherewith they cal the, that they should practise vertue? They did not giue names at aduenture and without reason, as is vsed now a dayes. For now men say, let the childe be called, after

Hom. 51.
in Gen.

Hom. 56.
in Gen.

Hom. 27.
in Gen.

the name of his grandfather, or great grandfa-
ther: but our old fathers did not so. They took
all heede to call their children by such names,
which should not only prouoke them to ver-
tue which carried the names, but should teach
all others much wisdom, whose names should
remain many yeeres after them. *Again, hee*
saith, See how great vnderstanding they of old
time had, that euen the women named (not
their children rashely or by chance, but called
them by names that foreshewed such things
as might happen after. And of Lea Iacob, but,
he maketh special commendation. Vidisti quoma-
do non simpliciter, sed remere nomina natus indi-
derit. Vocauit etenim Simeon, quoniam audiuisset
(istum) Dominum. See howe shee nameth neither
children simply, nor at aduenture. She called
him Simeon, because (saith she) the Lord hath
heard. Therfore he saith, Igitur nos ne vulgaria
nomina pueris indamus, neque anorum, &c. Let not
vs therefore giue names vnto our childre that
are common names, or because they were the
names of our grandfathers, or great grandfa-
thers, or of such who haue bin famous for their
parentage; but rather let vs call the by y names
of such as haue excelled in vertue, & haue bin
most faithfull towards God. Let them carie the
names of the Apostles, of the Prophets, of the
Martyrs, of such who haue bin constant in the
faith, & haue suffered death for Christs sake. That
so they

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so they may be taught by their name, to reme[m]ber whose name they beare, & y^e they neither speake, nor do any thing unworthy of their name.

As, if any bee called *John*, that hee praye for grace, and desire to be filled with grace: that he giue witnesse of *Christ*, that he is the Lambe of God which taketh away the sinnes of the worlde: that hee rebuke vice boldly, as *John* did in *Herode*, though hee were a mightie Prince. Or, if hee bee called *Paul*, that hee so become a follower of *Paul*, as *Paul* was of *Christ*: and saye with *Paul*, That I might liue vnto God, I am crucified with *Christ*. Thus I liue, yet, not I now, but *Christ* liueth in mee: And heare *Christ* speakig vnto him as did *Paul*, and fall down & say, Lord, what wilt thou that I do? So let him that is called *Thomas*, touche the bosome of *Christ*, and handle his woundes, and make a good confession as *Thomas* did, and say, My Lord, and my God. Let *Matthew* forsake his custome, euen the deceitful gaines of y^e worlde, and followe *Christ*. Let *Daniel* remember *Daniel*, and though he should be throwen into the denne of lions, or be burnt in the fire, or suffer any cruel torments, yet let him not therefore forsake God, but put his whole trust in him. Thus should our names teach vs, that whether we write them, or utter them, or heare them spoken, they may put vs in minde of *Christian* dutie and Godlines.

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Matt. 26.

The other Sacrament of Chrilles Church, is the sacrament of the Lozdes Supper, which some haue called the Sacrament of the altar: some the sacrament of the holy table: some the sacrament of bread and wine: but wee most properly may call it the sacrament of the bodie and blood of Christ. And that we wander not at large, but may stande in certaine ground, I wil expounde those wordes of our Sauour, This is my bodie: and, this is my blood of the newe testament, that is shed for many, for the remission of sinnes.

This matter these two or thre hundredth yeeres late past, hath bene encombrd with many questions and much controuersie. Some saie, the wordes are plaine. Christ him selfe spake them: he is almightie, and can doe what soeuer he will: hee hath not spoken otherwise then hee meant: If wee expounde them by figures and figures, wee take away the force of the holy mysterie, and make nothing of it: the wordes must bee taken enen as they lye, they must not haue any other construction. Therefore at this day, many wise men, which yeelde from other pointes of superstition, and in many other thinges receiue the truth, stande here, and sticke at this, and can not yeelde.

I will declare the whole matter simply, and plamely, and submitt my selfe to the vnderstanding

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standing and capacitie of all men. That which I will utter herein, shall not be of my selfe, but of the fathers of the Church: not of those which haue bene of later yeeres, but of the most auncient: not of the Heretiques, but of the most Catholique, which euer haue bene the enemies and confounders of Heretiques. I will shewe the vse, and order, and faith of the primitive Church which was in the times of the Apostles, and of *Tertullian*, *Ciprian*, *Basil*, *Nazianzene*, *Hierome*, *Augustine*, *Chrysostome*, and others Catholique, and Godly learned fathers. Let no man regarde mee, or my speache: I am onely a finger: these are cleare and bright starres. I doe but shewe them vnto you, and point them, that you may beholde them. God giue vs grace that we may see them truely, and by them bee able to guide, and to directte our waye. Let vs laye aside all contention, and quietly heare that shall bee spoken. Whatsoeuer shall bee sayde, if it bee true, if it bee auncient, if it bee Catholique, if it bee so cleare as the sunne beames, let vs humble our heartes, and beleue it. There is no truth, but of God. Whosoever resisteth the truth, resisteth God.

First, I will shewe you, that wee doe truely and in deede eate the bodie of Christ, and drinke his blood. And this shall be the foundation, and kepe of enterance into all the rest.

Secondly,

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Secondly, I will open these wordes, This is my body: and there, howe, by what sort, in what sense and meaning, the bread is the body of Christ. Thirdly, that the bread abideth still in former nature and substance as before: euen as the nature and substance of water remaineth in Baptisme. Fourthly, How the body of Christ is eaten: whether by faith, or with the mouth of our bodie: and how the body of Christ is present in the Sacrament.

Fifthly, What difference is betweene the body of Christ, and the Sacrament of the body of Christ. Sixtly, how we ought to prepare our mindes, and with what faith, and deuotion we must come to the receiuing thereof.

John 6.

Wee saie, and beleeue, that wee receiue the body and blood of Christ truely, and not a figure or signe: but euen that body which suffered death on the crosse, and that blood which was shed for the forgiuenes of sinnes. So saith Christ, My flesh is meate in deede, and my blood is drinke in deede. And againe, Except yee eate the flesh of the sonne of man, and drinke his blood, yee haue no life in you. And againe, He that eateth mee, euen he shall liue by me. We saie, there is no other substantiall foode of our soules: and that hee is diuided among all the faithfull: and that hee is bope of saluation, and the grace of Christ, whosoever is not partaker of his body and blood. This we saie

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saie, and may not flee from it hereafter:

Yet, least happily any should be deceived, we
saye this meate is spiritual, and therefore it must
be eaten by faith, and not with the mouth of our
bodie. *Augustine* saith, *Vi quid paradescentes* Tract. 25.
ventrem & credas, & manducasti. in loh.
Why preparest
thou thy teeth, and thy bellie? beleue, and
thou hast eaten. And againe, *Nolite fauces pa-* Serm. 23.
rate sed cor. Prepare not your iawes, but your in Lucam.
hearts. As material bread nourisheth our bo-
die, so doth the bodie of Christ nourishe our
soule, and is therefore called bread. *Deus panis* Confessi.
uitus est anima mea, saith *Augustine*, God is the lib. 1.
inward bread of my soule. For wee receiue
him, and eat him, and liue by him. But heresof
heresafter more at large.

¶ Nowe, let vs consider the wordes of Christ,
This is my body: and, this is my blood. These
wordes you saye, are plaine, open, easie, and
manifest. So are they: yet, albeit they are
plaine, they must haue a right construction.
The plainest wordes that bee, oules they bee
duely expounded, may breede errour. *S. Iohn* Iohn. 1.
saith, The word was made flesh. These wordes
are plaine: yet of these plaine wordes, *Apollina-* Iohn 14.
rus did breede an heresie. Christ saith, My Father
is greater then I. His wordes are plaine:
yet did the *Arians* gather thereof an he-
resie, that Christ is not equall with his
Father. Christ saith of *Iohn the Baptist*, This is Matt. 11.

Elias,

- Mat. II.** *Elias*, which was to come. *Hee* saith not, *hee* doth signifie *Elias*, but, *he is Elias*. The wordes are plaine: yet were there some, that stood in the maintenance of their errour thereby, and sayde, that the soule of *Elias*, did abide in *John Baptist*.
- Mark. 8.** *Christ* saith, If thine eye cause thee to offend, plucke it out, and cast it from thee. And, If thy hand or foote cause thee to offende, cut them off, and cast them from thee. The wordes are plaine: yet *hee* meaneth not, *þ* you should picke out your eyes out of your head, nor chop off your handes or feete from your body. *John* saith of *Christ*, He wil baptize you with *þ* holy ghost, & with fire. These wordes are plaine, yet herof some raised this errour, *þ* children at *þ* time of their baptisme, should be marked in the forehead with a hot burning iron. *S. Paul* saith, *Hee* hath made him to bee sinne for vs, which knewe no sinne. The wordes are plaine: Yet *Christ* neuer sinned. *Hee* is the Lambe of God, in whom there is no spot. *Hee* is hereby sayd to be the sacrifice for sinne. *Christ* saith, They two shalbe one flesh. And, They are no more two, but one flesh. These wordes are plaine: Yet if you trie the wordes by common sence, it is not so, they are not one, but too of severall flesh.
- Mat. 19.** *Christ* saith, You are the salt of the earth: You are the light of the worlde. The wordes are plaine: yet in deede, the Apostles were neither materiall light, nor materiall salt. *Christ* sayde
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of *Judas*, One of you is a deuill. The words are *Iohn.6.*
plaine: Yet *Judas* in nature and substance was
not a deuill.

S. Paul saith of *Melchisedech*, He was with- *Heb.7.*
out father, and without mother, without kin-
red, and hath neither beginning of his dayes,
neither end of his life. These words are plaine:
Yet in deede he had father and mother, and was
a man, and was bozne, and died as other men.
So he saith, The rocke was Christ, So *Moses* *1. Cor. 10.*
saith, The life of all flesh, is his blood. And so is *Leuit. 17.*
Christ called, a Lambe, a lion, a wyne, a way,
a bridegrome, a head, a doore, a vine, the light,
bread, water, a garment.

These speeches, and infinite others the like, are
plaine, open, and euident: yet are they not true,
as y^e words sound them, & literally. For Christ
is not a Lambe in substance & nature, but a spiri-
tual Lambe. So is he a spiritual garmēt, spiri-
tual light, spiritual water, and spirituall bread.

Christ sayd to *Nicodemus*, Except a man be
borne againe, hee cannot see the kingdom of *Ioh. 3.*
God. These words are plaine: yet *Nicodemus*
mistooke them, and was deceiued, & said, Howe
can a man be borne that is olde? can hee enter *Ioh. 6.*
into his mothers wombe againe, & be borne?
Christ meant y^e spiritual birth of the soule, & the
spirit, not y^e natural & corporall birth of y^e body.

And to come neerer to the matter in hande,
whē Christ said, I am the bread which is come
downe

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downe from heauen: and, except ye eate the flesh of the Sonne of man, and drinke his blood, ye haue no life in you: and, my flesh is meate in deede: and, my blood is drinke in deede. He that eateth of this bread, shal liue for euer. *The Capernaïtes thought these wordes plaine enough: therfore they said, How can this man giue vs his flesh to eate? This is an harde saying, who can heare it? And they departed away from him.* Then said Iesus, The wordes that I speake vnto you are spirit and life. Upon

In psal. 98. occasiō hereof, *S. Augustine* writeth thus, *Spiritualiter intelligite quod loquutus sum vobis. Non hoc corpus, &c.* Vnderstande ye ipiritually, that

In 6. Ioh.
hom. 46.

I haue spoken vnto you. Ye shall not eate this body that ye see, neither shall yee drinke that blood, that they shal shedde that shall crucifie me, I haue recommended vnto you a certaine Sacrament: being ipiritually vnderstoode, it wil giue you life. Euen so *Chrysostome*, What is it, that hee saith, the flesh profiteth nothing? He speaketh it not of flesh in deede, God forbid: but of such which take the things carnally that are spoken. And what is it to vnderstand carnally? Euen to take things simply as they be spoken, and to seeke no further meaning. For the things which are seene, are not so to be iudged of: but all mysteries should be considered with inward eies, that is, ipiritually.

Ibidem.

Againe, vpon these wordes, If any man eate of this

the Sacramentes,

of this bread, he shal liue for euer: he saith, *Pa-
nem verò suę doctrinam hoc in loco, & salutem,
& fidem in se, suę corpus suum dicit: utrumq; e-
nim animam fortiozem reddit.* Hee calleth
bread in this place, either doctrine and salua-
tion and faith in him, or els his bodie: For ei-
ther of these maketh the soule stronger. *S. Paul* 1. Cor. 11.
saith, He that eateth or drinketh vnworthely,
eateth and drinketh his own damnation. Dā-
nation is a spiritual thing, which is not receiued
in by the mouth, or broken with the teeth. So
Christ saith, This cup is the newe Testament *Luke 22.*
in my blood, which is shed for you. Yet nowe
is not his blood shed any more: for he is risen, &
dieth not.

And these wordes which are so plaine, if they
be examined, wil not be so plaine to peeble the
sense, vnto which they are forced. It is written, *Ibid.*
He tooke bread, and when he had giuen thāks
he brake it, & gaue to them, saying, this is my
body. This bread is my body. The bread was
stil bread, & neither flesh, nor his body. And, this
cup is the new testament. In due, and right, and
open meaning, the cup can not be the new testa-
ment. Here we see, how the wordes are not al so
plaine, but must haue a reasonable construction.
It is a rule in the lawe, *In fraudem legis facit,
qui verbis legis saluis, sententiam eius circumue-* De ll. &
nit. He doth wrong to the lawe, that following *Senatusc.*
only the bare words, defraudeth the meaning *& lon. con.*
of the Lawe, *Origen*

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Hom. 7. in
Leuit.

Origen saith, *Est et in nouo testamento litera, qua occidit eum &c.* There is also in the newe testamēt a letter which killeth him, that doth not spiritually vnderstand those things which are spoken. For if he followe this after the letter, where it is sayd, except ye eat my flesh, & drinke my blood: This letter killeth. Marke, if ye take the word of Christ barely, and nakedly, and as the letter soundeth, it killeth. S. Augustine saith, *In allegoria omni hac regula tenenda est, ut pro sententia presentis loci consideretur, quod per similitudinem dicitur.* This rule is to be kept in euery allegoric, that what is spoken by similitude, be weighed by the meaning of the present place. Hierome saith, *Non in verbis Scripturarum est euangelium, sed in sensu.* The Gospel is not in the wordes of Scriptures, but in the meaning. And, *Non in superficie, sed in medulla, non in sermonum folijs, sed in radice rationis.* It is not in the outward shew, but in the inner marowe: not in the leafes of words, but in the roote of reason. When Christ sayd, Destroy this Temple, and in three dayes I will raise it vp againe, The Iewes following the bare letter, did heare false witness against him, saying, Wee heard him say, I will destroy this temple made with handes, and within three dayes I will builde another made without handes.

Aug. in
Psal. 8.

Icro. in
1. Gal.

Ioh. 2.

Marke 14.

Wee may not take the letter in all places
of

the Sacraments,

of the scripture as it lieth. The scriptures stand not in the reading, but in the vnderstanding. By taking the bare letter, the Jewes found matter to put Christ to death, *Origen* saith, There is a letter in the newe Testament, which killeth. *Hierome* saith, The Gospell is not in the words of the Scripture, nor in the outward shew, nor in the leaues : but in y meaning, in the marow, and in the roote, which are hid, & not open & manifest. So y they may not be taken by y bare sound, but must haue some other construction.

But what shall be the construction of these wordes, This is my body? whose interpretation or iudgement of them shal stand? The learned men which haue bene of late yeres, & which yet liue, are suspected. Let vs heare the elder ancient fathers, whom, there is no cause, that any should suspect: they were not Sacramentaries, nor Zuinglians, nor Lutheranes: they were not deuised into any of these sectes.

Tertullian an ancient father, who liued more then 1300. yeres since, expoundeth them thus. Lib. 4. cont.
Marcion.

Acceptum panem, & distributum discipulis, corpus suum illum fecit, dicendo, hoc est corpus meum: id est, figura corporis mei. Figura autem non esset, nisi veritatis esset corpus. Caterum vacua res, quæ est phantasma, figuram capere non potest. Christ taking the bread, & distributing it to his disciples, made it his bodie, saying, This is my body: that is to say, this is a figure of my bodie.

T. i.

But

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But a figure it coulde not be, vnlesse there were a bodie of a trueth, and in deede. For a void thing, as is a fantasie, cā receiue no figure. *Chrysostome* saith, *Si mortuus Christus non est, cuius Symbolum ac signum hoc sacramentum est?* If Christ dyed not, whose signe and whose token is this Sacrament? Againe, The very bodie of Christ it selfe is not in the holy vessels, but the mysterie or Sacrament thereof is there contained.

Hom. 83.
in Matth.

Hom. 11.
in Matth.

Aug. cont.
Adim. cap.
12.

August. in
in Plal 3.

In Matth.
cap. 26.

De iis qui
iniciantur
cap. 9.

Amb. 1.
Cor. 11.

Gelas. con.
Eutyech.

Augustine against the heretique *Adimantus*, writeth, *Non dubitauit Dominus dicere, hoc est corpus meum, cum signum daret corporis sui.* Our Lorde doubted not to say, this is my bodie, when he gaue a token of his bodie. And in another place, Christ tooke *Iudas* vnto his table, whereat he gaue vnto his disciples the figure of his bodie. *Saint Hierome* saith, Christ represented the veritie of his bodie.

Saint Ambrose saith, Before consecration, it is called another kinde: after consecration, the bodie of Christ is signified. And againe, In eating and drinking (that is, in receiuing the holy Communion) we signifie the bodie and blood of Christ, that was offred for vs. So also *Gelasius* saith, *Imago & similitudo corporis & sanguinis, in actione mysteriorum celebratur.* The image and similitude of his bodie and blood is shewed in the action of the mysteries. It would be ouer long to lay forth vnto you what other

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other reuerende olde fathers haue witten to like effect, and haue expounded those wordes of Christ by such termes as you haue heard, of signe, figure, token, image, and likenesse. I trust no man be offended: these speeches are not mine owne, but the speeches of most ancient Fathers, and haue bene spoken or witten, and continued in the Church, these 1200, 1300, and well neere 1400 yeeres, and neuer condemned in them as false, though many of late times haue sought otherwise to vnderstande the wordes of Christ. The glose vpon the *Canons* ioyneth herein with the fathers: *Dicitur corpus Christi, sed improprie: vt sit sensus, vocatur corpus Christi, &c.* It is called the bodie of Christ, but vnproperly: the meaning thereof may be this, it is called Christes bodie, that is to say, it signifieth Christes bodie.

De conse.
dist. 2.

Therefore doeth *Saint Augustine* giue vs good & wholesome aduertisements, thus he writeth to *Bonifacius*: Vnlesse sacraments had a certaine likenesse of the thinges, of which they be Sacraments, then in deede they were no sacraments. And of this likenes oftentimes, they beare the names of the things the selues, that are represented by the sacraments. And again, In sacraments we must consider, not what they be, (in substance & nature) but what they signifie. Again he saith, It is a dangerous matter, & a seruitude of the soule, to take the signe in

Aug. ad
Bonif. ep.
23.

Lib. 3. con.
Maxim.
Lib. 3. cap.
5. de. doct.
Christ.

T. ii.

stead

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Lib.3. cap.
 16. de doc.
 Christ.

 stead of the thing that is signified, And againe,
 If it be a speach that commandeth, either by
 forbidding an horrible wickednes, or requi-
 ring that which is profitable, it is not figura-
 tiue: but if it seeme to require horrible wicked-
 nes, & to forbid that is good & profitable, it is
 spokē figuratiuely, Except ye eat (saith Christ)
 the flesh of the Sonne of man, and drinke his
 blood, ye haue no life in you. He seemeth to re-
 quire the doing of that which is horrible, or
 most wicked: it is a figure therefore, comman-
 ding vs to communicate with the passion of
 Christ, & comfortably, & profitably to lay vp
 in our remēbrāce, that his flesh was crucified,
 & wounded for vs. In another place he saith, It
 is a more horrible thing to eat mans flesh, then
 to kill it; & to drinke mans blood, then it is to
 shed it. Againē he saith, We must beware, that
 we take not a figuratiue speech according to
 the letter: for thereto it pertaineth, that the A-
 postle saith, the letter killeth. Besides that
 which hath bene shewed you out of the godly
 larned olde fathers, holue they haue expoun-
 ded these wordes: who so euer will aduised-
 ly consider these principall sentences, or ra-
 ther rules of *Saint Augustine*, shall be holpen
 much, and directed to the due and Catholique
 construction and meaning of them.

Lib.2. cap.
 9. cont. ad-
 uersar. le-
 gis & pro-
 phet.

Lib.3. cap.
 5. de doct.
 Christ.

The next matter, and the thirde of the sixe,
 is, whether the bread and wine abide still in
 former

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former nature and substance as befoze, euen as the nature and substance of water remaineth in the Sacrament of Baptisme. There are some that say by vertue of these wordes, *Hoc est corpus meum*, the bread is changed into the bodie of Christ, that the substance of bread is gone, and nothing remaining, but onely accidentes: that is, a shewe, and appearance, and likenesse of bread. They say, it seemeth to be the same it was, but it is changed: it seemeth to be bread, but it is not bread: and the wine, by the taste and colour seemeth to be wine, but it is not wine. They say we may not beleue our eye sight, nor stande to the iudgement of our senses. They say, Christ is Almighty, he spake the worde, and all thinges were made: he hath said, *Hoc est corpus meum*, therefore it is nowe no more bread, but his bodie: and that this is the faith of the Church, in which we were bozne and christened.

In deede, this hath lately bene receiued, as a matter of faith. But if we examine it well, wee shall finde it to bee an errour, and no pointe of faith. I say, it hath bene receiued of late: for our olde fathers neuer beleueed it, as I will declare and proue, and let you see, that it hath not bene the Catholique faith, nor the faith of the Primitive Church, nor of the Apostles of Christ, and therefore no faith at all. The opening of this matter will be somewhat

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darke, and wherewith you haue not bene acquainted: but giue me your attendāce, lend me your senses, and I trust by the grace of God I shall make it plaine.

They say, the bread is changed, and done away utterly: and, that it is no bread, though it seeme to be bread: that in this case, we may not trust our eyes, but leane to faith. Marke, I say they tell vs, that the bread remaineth not: and for tryal hereof, they require vs not to leane to any other thing then faith. We will then close and shut vp our senses, and hearken what *Christ*, what *Saint Paul*, what the holy fathers of the Church, who are best able to instruct our faith, haue spoken.

1. Cor. 11. *Saint Paul* to the *Corinthians*, in one piece of a Chapter, calleth it bread, foure times. Reade the place, ye shall finde it so, in the eleuenth of the first Epistle. The Lorde Iesus in the night that he was betrayed, tooke bread. And, as often as ye shall eate this bread, and drinke this cuppe, ye shewe the Lordes death till he come. Againe, Who so euer shall eate this bread, and drinke the cuppe of the Lorde vnworthily, shall be guiltie of the bodie and blood of the Lorde. And againe, Let a man therefore examine him selfe, and so let him eat of this bread, and drinke of this cuppe. They say it is not bread, but *Paul* saith, and so many times saith, it is bread. And of the wine, *Christ* saide

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said after he had giuen thanks, and it was consecrate, and after his Supper, I wil not drinke of this fruite of the vine henceforth, vntill that day, when I shall drinke it newe with you in my fathers kingdome. The fruite of the vine is wine: therefore the selfe same fruite of the vine: the same wine in substance did abide still after consecration, as before.

Math. 26.

Saint Augustine calleth this holy mystrie, *Sacramentum panis, & vini*. The Sacrament of bread and wine. Iustinus Martyr saith, *Diaco- ni distribuunt unicuiq; presentium de pane in quo gratia acta sunt: & de vino & aqua ad eos qui non sunt presentes deferunt*. The Deacons deuide vnto euery one of them that are present, parte of that bread ouer which thanks were giuen: and they cary of the wine and water, to such as are not present. Againe he saith, *Alimento humido & sicco admonemur, quæ propter nos Deus dei filius perpeffus sit*. By drie & moist foode (whereby he meaneth the sacrament) we are taught what things God the Sône of God hath suffred for vs. What meant he by dry food, but bread? or by moist food, but wine? It can not be auoided, but y he thought that bread & wine remaine after the consecration. He liued 1400. yeres since. And before him Ignatius, *Vnus panis omnibus fractus*. It is one bread which is broken for all. So Iraneus who also liued 1400 yeres since, saith, *Eum calicem, qui est creatura &c.*

De fide ad
Pet. cap. 19

In Colloq.
cum Try-
phone.

Ignat. ad
Philadel.

Aduer. he.
lib. 5.

C. liii,

He

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He made that cup, which is a creature, his bodie, by which he encreaseth our bodyes. Therefore when the cup of mixture, and the bread which is broken, receiueth the word, it is made the Sacrament of the body & blood of Christ, by which the substance of our flesh is encreased and nourished. He saith, after consecration it is a creature, and such a creature as nourisheth the substance of our flesh.

In 15. Mat.

Origen, who liued well nigh 1400 yeeres since, saith, *Ille cibus qui sanctificatur per verbum dei per q̄ obsecrationem, iuxta id quod habet materiale, in ventrem abit, & in secessum eijcitur.* The meate, which is sanctified by the word of God and by prayer, as touching the materiall substance thereof goeth into the bellie, and is cast out into the priuie. Certainly, vnles bread, in the substance and nature of bread did remaine in the sacrament, these wordes were too horrible to be spoken. *Dionysius* saith, *Pontifex opertum panem aperit, & in frusta concidit.* The Bishop vncouereth the bread that was couered, and cutteth it in pieces. He noteth, that the loafe of the communion was of some bignesse, and that the minister after consecration deuided it, and gaue to euery man a portion.

Eccl. hierarc. cap. 3.

De vncti-
one Chris-
matis.

S. Ciprian writeth, *Dedit Dominus noster in mensa, in qua ultimum cum apostolis participauit conuiuium &c.* Our Lord at the table, whereat he receiued his last Supper with his disciples,
with

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with his own hands gaue, (not his very body & very blood really, but) bread, & wine: but vpon the crosse, he gaue his owne body, by the hâds of the souldiers to be wounded. He maketh a difference betweene that which Christ gaue vpon the crosse, & that which he gaue at the table. At the table he gaue breade and wine, vpon the crosse he gaue his body and blood. Againe, he calleth the bread after consecration, *Panem ex multorum granorum adunatione cōgestum*. Bread made (not of fowmes and accidents, but) of the substance, and moulding of many cornes.

Ambrose sayeth, Quanto magis operatorius est sermo Dei, ut sint quæ erant, & in aliud commutentur? Howe much more effectuall is the word of God, that the bread and wine may be (in substance and nature) the same that they were before, and yet be changed into another thing? They are chaunged into a Sacrament, which they were not before, and remayne bread and wine, which they were before. *Chrysostome sayeth, In similitudinem corporis & sanguinis Christi, panē & vinum secundum ordinem Melchisedec nobis ostendit in sacramēto.* He shewed vs in a Sacrament bread and wine, after the order of *Melchisedec*, to be the likenes of the body and blood of Christ. What should I stande to trouble you with the rest? As these say, so say the other: that the thinges which are seene in the sacrament, are bread and wine,

But,

Id. in orat.
Dominicā.

Lib. 4. ca. 4.
de Sacra.

In Psal. 22.

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But, say they, it is called breade, because it
was bread, or because it hath a likenesse of bread.

August. ad
infantes.

A pretie shift, but it wil not helpe. For *S. Augustine* sayeth, *Quod videtis, panis est, & calix: quod vobis etiam oculi renuntiant.* The thing that you see, is the bread, and the cup: which thing your eyes do testifie. *Gelasius* sayth, *Non definit esse substantia panis, vel natura vini. Et certe imago vel similitudo corporis & sanguinis Christi in actione mysteriorum celebratur.* There leaueth not to be the substance of bread, or the nature of wine, And in deede, the image or representation, and likenes of the body & blood of Christ is published in the ministrat[i]on of the mysteries. He sayth, it leaueth not, it remaineth, it is stil, (not the foine or appearance, but) the substance and nature.

Contra
Eutych.

Ad Cæsar.
dialog. 2.

Chrysostome sayth, *Natura panis in sacramento remanet.* The nature of bread remaineth in the sacrament. And *Theodoretus*, *Signa mystica post sanctificationem non recedunt a natura sua: manent enim in priori substantia, & figura, & forma.* The mystical tokens, or sacraments after y^e cōsecration depart not from their owne nature: For they remaine stil in their former substance, & forme, & figure. Not onely in fourme & figure, not onely in shewe, but it remaineth breade and wine in nature and substance. Likewise *Cirillus*,

In Ioh. lib.
4. cap. 14.

Christus fragmenta panis dedit discipulis. Christ gaue fragmēt[s], or peeces of bread to his disciples,

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ples. It was very bread, deuided into sundry peeces. And *Rabanus* saith, *Sacramentum ore percipitur, & in alimentum corporis redigitur*. The sacrament is receyued with the mouth, and is turned into the nourishment of the body. Lib. i. cap. 31.

Bertramus sayth, *Secundum creaturarum substantiam, quod fuerunt ante consecrationem, hoc & postea consistunt*. Touching the substance of the creatures (of bread & wine) they abide the same after, as they were before the consecration. Euen so sayeth *Clemens*, *Vinum esse illud quod benedictum est ostendit, rursus dicens, non bibam amplius ex hoc germine vitis*. Christ shewed that that was wine which was blessed, by saying againe, I will no more drinke of the fruite of the vine. I wil bring forth no more witnesses in this matter, you haue y^enough, and so many as may satisfie any reasonable man. You see the consent of the old doctozs. I know not how any thing may be more plainly set downe, and declared. De corp. & sang. Dom. In pædag. lib. 2. cap. 2

Why, then say you, howe came transubstantiation into the Church? Howe it came in I can not shew you. The husbandman, that findeth his fieldes ouergrown with cockel, and il weedes, knoweth not howe they come. They grow of the selues, he soweth the not. But whe, or since what tyme it hath bene receiued and allowed of, I will tel you. It was first determined & enacted in the
Council

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Council of *Laterane* vnder Pope *Innocentius* the third, in the time of king *Iohn*, king of England, & in the yeere of our Lorde a thousand two hundredeth & fiftene, that is, 350. yerres agoe, & not before. Then was it first so named, and made a matter of faith, and neuer before. This I speake not of my selfe: they that maintaine that error confesse it, the most learned, and wisest, & sagest of them say it. And yet then was it no Catholike faith, for it was onely receyued in the Church of *Rome*, the other Churches ouer al the worlde receiued it not, as appeareth by a Council holden at *Florence*. Therefore, if transubstantiation be a matter of faith, it is a newe late found faith, and no old and Catholique faith. In the time of our great graundfathers it was not so taken, Afterwarde Pope *Honorius* 3. commaunded, that it should be kept vnder a canopie, and that the people should worship the sacrament. And after him *Vrbanius* 4. made a newe holy day in honour of it, which he called *corpus Christi* day. And all these thinges haue bene done within these fewe yerres. For before, in the times of *Augustine*, *Ierome*, *Chrysostome*, and the old fathers, they were neuer heard of.

An. 1226.

An. 1265.

But, to returne to that we haue in hand: whether the bready and wine in the Sacrament remaine in their proper nature. Yes verily: for so is it touched by our Sauour, by *Saint Paul*, by *Ignatius*, *Iustinus*, *Irenaeus*, *Origen*, *Dionysius*,

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sius, Cyprian, Ambrose, Chrysostome, Augustine, Gelasius, Theodoretus, Cirillus, Bertramus, and Rabanus. By so many good and lawfull witnessers it appeareth, that the breade and wine remayne in the same nature and substance, as before.

I seeke not to astonish you, by bringing in such a heape of authours : nor yet to seeke mine owne glory thereby, God is my witness, and his Christ. If I would seeke mine owne commoditie, I shoulde holde my peace, and not vnfolde these errours, wherewith the Church of God hath bene disquieted these late yeres. As for glory, I haue none in these things: shame come vpon them, that seeke the glory and commendation of men: our glory is to discharge our conscience, and to speake the trueth, that wee may be blamelesse in the day of our Lord.

And yet in speaking thus of the sacrament of the Lordes supper, and denying the strange and new learning of transubstantiation, and making it knowen, that the bread and wine continue still, that they were before, we do not conceiue basely or vnreuerently of the Sacrament: we doe not make it a bare or naked token. Let no man bee deceiued. We do both thinke, & speake soberly, and with reuerence of the holy mysteries. As we can not cal them more then they are: so may we not esteeme them lesse then they are by the ordinance and institution of Christ.

¶ We

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We say, they are changed, that they haue a dignitie and preeminence which they had not before, that they are not now common breade, or common wine, but the sacrament of the body and blood of Christ: a holy myserie: a couenant betweene Christ and vs: a testimonie vnto our conscience, that Christ is the Lambe of God: a perfitte seale, & sufficient warrant of Gods promises, whereby God bindeth himselfe to vs, and we stand likewise bounden vnto God, so as God is our God, and we are his people.

In Baptisme, the nature and substance of water doth remaine stil: and yet is not it bare water. It is changed, & made the sacrament of our regeneration. It is water consecrated, & made holy by the blood of Christ. They which are washed therein, are not washed with water, but in the blood of the vnspotted Lambe. One thing is seene, and an other vnderstande. We see the water, but we vnderstande the blood of Christ. Euen so wee see the bread and wine, but with the eyes of our vnderstanding we looke beyond these creatures, wee reache our spiritual senses into heauen, and beholde the raunsome and price of our saluation. We doe beholde in the Sacrament, not what it is, but what it doeth signifie. When wee receyue it with due reverence and faith, we say as sayde *Gregorius Nyssenus*, *Ego aliam escam agnosco, quæ &c.* I know another kinde of meate, bearing the likenes and

De creat.
hom. ca. 20

the Sacraments.

and resemblance of our bodily meat, the pleasure and sweetenes whereof passeth only into the soule. It goeth not into the mouth or belly, but onely into the soule, and it feedeth the minde inwardly, as the other outwardly feedeth the body.

We say as *S. Aug.* *Ipse est panis cordis nostri.* In Psal. 48.
 Christ is the bread of our heart. And as *S. Basil,* Basil. in
Est spirituale os interioris hominis, quo nutritur re- psal. 33.
cipiens verbū vitæ, quod verbū est panis qui descendit de cælo. There is a spiritual mouth of y inner man, by which he is nourished, by receyuing. (Christ) the word of life, which is y bread that came frō heauen. In this mystery of y death of Christ, his death & passion is renewed to our remembrance. We are so moued to sorow for our sinnes, which haue bin cause of his death, & to be thākful for y great mercy of God, which by this meanes wrought our redēption, as if we did see him present before our faces hanging vpon the crosse. We know that Christ hath left his sacraments to his Church, that they might be helpees to lift vs vp into heauē. By them we are ioyned with Christ, and made partakers of his passion.

Next, let vs consider, how and after what sort we eat the body of Christ in the sacrament. And here, I beseech you, that you may take the cōfort of the body & blood of Christ, to giue good eare. For, of mistaking this mysterie, grewe the first error in the Church, When y disciples of Christ heard

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heard Christ speake of this matter, and vnder-
stoode him not, they were offended, and shonke
backe, and departed. If we take the wordes of
Christ in such meaning as they did, we shalbe de-
ceiued, and offended as they were.

This it is then which wee haue to consider,
whether the bodie of Christ go into our mouth,
and our bodies, as other meates: or whether it
be receiued spiritually, as a spirituall meate,
and so passe into, and nourish our soule. Here-
of somewhat was sayde before, by the way,
and shortly. But for cleerer vnderstanding of
the same, wee haue to weygh and declare, that
the eating of the body of Christ, is not grosse, or
corporal, but ghostly and spiritual, as a peculiar
worke of the minde.

The trueth hereof is founded in our Creede,
and is an article of our Christian faith. We be-
leeue that Christ did rise againe from the dead,
and ascended into heauen, and sitteth at the
right hande of God in glorie. So sayeth *Saint*
Paul, If ye then be risen with Christ, seeke
those thinges which are aboue, where Christ
sitteth at the right hand of God. And againe,
Phil. 3. Our conuersation is in heauen, from whence
we also looke for the sauiour, euen the Lorde
Iesus Christ. Christ himselte sayeth to his disci-
John 16. ples, It is expedient for you that I goe away.
John 12. And, The poore alwayes ye haue with you, but
me ye shal not haue alwaies. So *S. Peter* saith,
Whome

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Whome the heauen must containe, vntill the A&S. time that al thinges bee restored, which God had spoken by the mouth of al his holy Prophets since the world began.

Which speeches haue occasioned the olde auncient learned fathers, to teache the people after this sort, touching the body of Christ. *Vigilius* a godly bishop and martyr, sayeth, *Caro Christi cum esset in terra, non erat in caelo: et nunc, quia est in caelo, non est utique in terra.* Cōtra Eutich. lib. 2.
The flesh of Christ when it was in earth, was not in heauen: and now, because it is in heauen, doubles it is not in earth. *Ambrose* saith, Seeke the thinges that be aboue, and not the things that be vpon earth. Therefore we must seeke thee neither vpon the earth, nor in the earth, nor according to the flesh, if we list to finde thee. In Luc. lib. 10. cap. 24.

S. Augustine sayeth, According to the flesh that the worde receiued: according to that he was borne of the Virgine: according to that he was taken of the Iewes: according to that he was nayled to the crosse: according to that he was taken downe, and lapt in a shrowde, and layde in the graue, and rose againe, and shewed himselfe: in this respect, it is true that he sayde, Yee shall not euermore haue me with you. And againe he sayeth, *Donec seculum finiatur sit sum est Dominus, &c.* Tract. 50. in Ioh.
Vntill the worlde be ended, the Lorde is aboue: De consecrat. dist. 2.

Al.

yet

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Ciril. in
Ioh. lib. II.
cap. 3.

yet notwithstanding euen here is the trueth of the Lord. For the body wherein he rose againe, must needes be in one place. So *Cirillus* sayd, *Christus non poterat in carne versari cum Apostolis postquam ascendisset ad patrem*. Christ could not be conuerfant together with his disciples in his flesh, after he had ascended vnto his father. It would be tedious to alleadge all that might be sayd to like purpose. Thus *Christ*, and *Paul*, and *Peter*: thus *Vigilius*, *Ambrose*, *Augustine*, *Ciril*, and al the olde Catholique fathers say: and we are taught to beleue, that *Christ* is not corporally in the Church, but is ascended into heauen, and that he hath giuen to his bodie immortalitie, but hath not taken from the same the nature of a bodie. *Vigilius* hauing cause to proue this same article against *Eutiches*, shutteth vp the matter thus: *Hæc est fides & professio catholica, quam Apostoli tradiderunt, martyres roborauerunt, & fideles huc vsque custodiunt*. This is the catholique faith and profession, which the Apostles haue deliuered, the martyrs haue confirmed, and the faithfull hitherto do continue.

Vig. contra
Eutic. li. I.

The bodie then which we eate, is in heauen: aboue al Angels, and Archangels, and powers, and principalities. Our meate is in heauen on hygh, and we are here belowe on the earth. How may it be, that we may reache it, or taste, or eate it? Here let vs imagine, that

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that there are two men in euery man, and that euery man is fleshe and spirite, body, and soule. This man thus doubled, must bee furnished with double senses: bodily to serue the body: and spirituall, to serue the soule. Wee must haue eyes of the bodie, and eyes of the soule: eares of the bodie, and eares of the soule. Spirituall senses are quicke, sharpe, and liuely. They pearce any thing, be it neuer so thicke: they reache any thing, be it neuer so farre off. Christ sayeth of *Abraham*, *A-* Iohn 8.
braham reioyced to see my day: he sawe it, and was gladde. Wee sawe it, not with his bodily eyes, but with the inner eyes of the soule.

When wee speake of the mystrie of Christ, and of eating his bodie, wee must shut vp and abandon all our bodily senses. And, as we can not say, that wee see him with our bodily eyes, or heare him with our bodily eares, or touche him with bodily feeling: so likewise can wee not, and therefore may we not say, we taste him, or eate him with our bodily mouth. In this worke wee must open all the inner and spirituall senses of our soule: so shall wee not onely see his bodie, but heare him, and feelee him, and taste him, and eate him. This is the mouth, and the feeling of faith. By the hande of faith

Uii,

we

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we reache vnto him, and by the mouth of faith we receiue his body.

Tract. 26. *Touching the eating of Christes body, Saint*
 n Iohan. *Augustine taught the people on this wise. Cre-*
de, & manducasti. Credere in Christum, hoc est
manducare panem vinum. Beleeue in Christ, &
 thou hast eatē Christ. For, beleeuing in Christ,
 is the eating of the bread of life. Beleeue that he
 is þe Lambe of God, that taketh away the sinnes
 of the worlde. Beleeue that there is no other
 name giuen vnto men, wherein we shal be sa-
 ued, but the name of Iesus Christ. Beleeue that
 he hath payed the ransome for the sinnes of the
 whole worlde. Beleeue that he hath made peace
 betweene God and man, Beleeue, that it is he,
 which hath reconciled all thinges by his blood.
 Here is nothing to be done by the mouth of the
 body, Whosoever thus beleeueth, hee eateth
 he drinketh him.

In pædag. *Clemens saith, Hoc est bibere sanguinem Iesu,*
 lib. 2. cap. 2. *participē esse incorruptionis eius.* This is the drin-
 king of the blood of Iesus, to be made partaker
 of his immortalitye. *Tertullian saith,* He must be
 receiued in cause of life: he must be deuoured
 by hearing: he must be chewed by vnderstan-
 ding: he must be digested by faith. Thus did
 Christ himselte teach his disciples to vnderstand
 him, The words which I speake are spirit & life.

In psal. 147. *S. Ierome therefore saith, Quando audimus ser-*
monem Domini, caro Christi & sanguis eius in

the Sacraments,

anres nostras infunditur. When we heare the word of God, the flesh of Christ, & his blood is powred into our eares.

The Patriarkes & Prophets, and people of God, which liued before the birth of Christ, did by faith eate his flesh & drinke his blood. *S. Paul* saith, They did al eate the same spiritual meate, 1. Cor. 10. and did al drinke of the same spiritual drinke. Whosoever beleued in Christ, they were nourished by him then, as we are now. They did not see Christ: he was not yet borne: he had not yet a natural body, yet did they eate his body: he had not yet any blood, yet did they drinke his blood. They beleued that it was he, in whom the promises should be fulfilled, that he should be that blessed seede, in whom al nations should be blessed. Thus they beleued, thus they receiued, and did eate his body.

But, say some, the fathers of the olde lawe, were in darkenes, in a shadow, & a figure: it was meete they should receiue the Sacrament spiritually, or the body of our Lord spiritually: but al other wise with vs, vnto whose benefite, the sacraments of the new testament worke y thing it selfe that they signifie: so that we receiue Christ really, bodily, and with the mouth of our bodies.

S. Paul telleth vs, the fathers of the olde lawe did eate the same spiritual meate, that is to say, the same Christ, that we eate. So sayeth *Saint* Tract. 26.
Augustine, *Sacramenta illa fuerunt*, in signis in Iohan.

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diuersa : in rebus qua significabantur , paria.
These things were sacramentes, in the out-
warde tokens diuers, but in the thinges signi-
fied, all one with ours. Likewise sayeth Leo,

De natui. *Mysteria pro temporum ratione variata sunt;*
Dom. ser.3 *quum fides, qua viuimus nulla fuerit atate di-*

uersa. The Sacramentes are altered accor-
ding to the diuersitie of times : but the faith
whereby we liue, was euer in all ages one.
If they did eate the same meate, if the things,
that is, the matter of their sacramentes were
all one with ours, if their faith was all one
with our faith, what difference is there be-
tweene their and our eating? As they did eate
Christ by faith, and not by the mouth of the bo-
die : so we eate Christ by faith, and not by the
mouth of our bodie.

To make this somewhat moze euidēt, let
vs take the iudgement of the fathers. They
teache vs playnely, that the spiritual eating of
Christes bodie by faith, is the true eating :
and that wee doe not grossely, fleshly, real-
ly, or naturallly eate him in the Sacrament.

Cypr.de *Saint Ciprian sayth, the bodie of Christ est ci-*
cœna. Do- *bus mentis, non ventris.* It is meate for the
mini. minde, not for the belly. Not for the teeth

to chewe, but for the soule to beleue. Cy-

Ad obieſt. *rillus sayeth, Sacramentum nostrum, hominis*

Theodor. *manducationem non asserit, mentes credentium*

anathe.11. *ad crassas cogitationes irreligiose inducens.* Our

Sacrament

the Sacraments.

Sacrament auoucheth not the eating of a man, leading the mindes of the faithfull in vngodly maner to grosse (or fleshly) cogitations. *Athanasius sayeth, Quot hominibus*

suffecisset corpus eius, &c. Vnto howe many men could Christes body haue sufficed, that he shoulde be the foode of all the worlde?

In illud E-
uang. Qui-
cunque di-
xerit verbū

Therefore hee made mention of his ascension into heauen, that he might withdrawe them from corporall and fleshly vnderstanding. What thing may bee spoken moze playnely? It were vnpossible his naturall bodie naturally receyued, might suffice all the worlde: to let them see hee had no such meaning, he speaketh of his going vp into heauen. Spiritually then, he is receiued of euery one, and is digested, and becommeth the nourishment of all the worlde.

Saint Augustine expounding these wordes of Christ, Who so eateth of this bread, shall not die, saith thus, *Tract. 26.*

Quod pertinet ad virtutem sacramenti, non quod pertinet ad visibile sacramentū.

in Iohan.

Qui māducat intus, nō foris: qui manducat in corde, non qui premit dente.

That pertaineth to the vertue & effect of the sacrament, not that pertaineth to the visible sacramēt. He that eateth inwardly, & not he that eateth outwardly: that eateth with his heartt, not that bruiseth (the sacrament) with his toothe. Thus is Christes bodie receiued, as these holy fathers say: not to the

U.iii.

filling

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filling our contentation of the body, not with mouth or tooth, but with spirite and faith, vnto the holinesse, and sanctification of the munde. After this sort we eate his fleshe, and drinke his blood.

Therefore wicked men, and such as beleue not, receyue not the bodie of Christ: they haue no portion in it. So sayeth Origen, *Est cibus verus, quem nemo malus potest edere, &c.* The body of Christ, is the true foode, which no euil man can eate: for, if the euil man could eate the body of our Lord, it should not be written, He that eateth this bread, shal lue for euer.

Origen. in
15. Mat.

De bened.
Patriarch.
cap. 9.

In Iohan.
tract. 26.

Aug. de ci-
uit. Dei lib.
21. cap. 25.

Ambrose saith, Hunc panem qui manducauerit, non esuriet: est esca sanctorum: non morietur morte peccatoris, quia remissio peccatorum est. He that eateth this bread, shal not hunger: it is the food of those that are holy. He shal not die the death of a sinner: becaule it is the remission of sinnes. *S. Aug. saith, Qui discordat a Christo, nec panem eius manducat, nec sanguinem bibit, &c.* Who so disagreeth from Christ, neither eateth his bread, nor drinketh his blood: although he dayly receiue the sacrament of so great a thing without difference, to the iudgement of his presumption. And againe, *Qui in me non manet, &c.* He that abideth not in me, and in whome I doe not abide, let him not say, or thinke, that hee eyther eateth my bodie,

or

the Sacramentes,

or drinketh my blood. And againe, *Cecus in-* August. in
terius panem Christum non videt, Et beatus est? psal. 57.
Hoc non dicet, nisi pariter cecus. He that is blind
in his heart within, seeth not Christ, that is our
bread. And is he blessed? No man will say so,
vnlesse it be one, as blinde as he.

Chrysostome sayeth, Whereas the carkeis is, Hom. 24. in
there are Eagles: The carkasse is the body of 1. ad Cor.
Christ, in respect of his death. But he nameth
eagles, to shewe, that who so will approach to
this bodie, must mount aloft, and haue no
dealing with the earth, nor be drawn, and
creepe downewarde, but must euermore flee
vp, and beholde the Sunne of iustice, and haue
the eye of his minde quicke and sharpe. For
this is a table of eagles, (that flie on high,) not
of iaies (that creepe beneath.) So saith *Saint*
Hierome, Let vs goe vp with the Lorde (in- Jer. ad He-
to heauen) into that great parlar, spread, and dibiam
cleane: and let vs receiue of him aboue, the quæst. 2
cuppe of the newe Testament. He saith, They
that rise not by by faith, receiue not the cuppe of
Christ. So saith *Hillarie*, The bread that came De Trinit.
downe from heauen, is not receiued, but of lib. 8.
him that hath our Lorde, and is the member
of Christ.

This is the vndoubted meaning of the olde
fathers, that the wicked are not partakers of
the passion of Christ, because they lacke faith,
whereby onely Christ is receiued of vs. As *Au-*
gustine

Traft.in
Ioh. 50.

gustine saith, Howe shall I holde Christ being absent? howe shall I thrust my hande vp into heauen, that I may holde him sitting there? Sende vp thy faith, and thou holdest him. By this meanes we drawe nigh to Christ, we hide our selues in his woundes, wee sucke at his breast, we feede of his bodie, and comfortably lay vp in our minde, that his flesh was crucified and wounded for our sakes.

In prolog.
in cant.

Nowe, let vs examine what difference is betweene the body of Christ, and the sacrament of the bodie. It behoueth vs to take eche parte aright as it is, least we be deceiued, and take one for another. *Origen* saith, *Simpliciores ne- scientes distinguere &c.* Simple men, not being able to discern what thinges in the Scriptures ought to be applyed to the outwarde man, and what to the inner, being deceiued by the likenesse of wordes, haue turned them selues to a sorte of peeuish fables, and vaine fantasies. Therefore saith *Chrysostome*,

De ieiunijs
& lectione
Gen.

Magnum crede mihi bonum est, scire quid sit creatura, & quid sit Creator &c. Beleeue me, it is a great matter to vnderstande what is the creature, and what is God the Creator: what are the workes, and what is the worke-man. The difference herein is this. A Sacrament is a figure or token: the bodie of Christ is figured or tokened. The Sacramental bread is bread, it is not the bodie of Christ. The bodie

of

the Sacraments.

of Christ is flesh, it is no bread. The bread is beneath, the bodie is aboue. The bread is on the table, the bodie is in heauen. The bread is in the mouth, the bodie in the heart. The bread feedeth the outward man, the bodie feedeth the inward man. The bread feedeth the bodie, the bodie feedeth the soule. The bread shall come to nothing: the bodie is immortall, and shall not perish. The bread is vile, the bodie of Christ glorious. Such a difference is there betweene the bread, which is a Sacrament of the bodie, and the bodie of Christ it selfe. The Sacrament is eaten as well of the wicked, as of the faithfull: the bodie is onely eaten of the faithfull. The Sacrament may be eaten vnto iudgement: the bodie can not be eaten, but vnto saluation. Without the Sacrament we may be saued: but without the bodie of Christ we haue no saluation, we can not be saued. As Saint Augustine saith, *Qui non sumit carnem Christi, non habet vitam: & qui eam sumit, habet vitam, & eam uitae aeternae.* He that receiueth not the flesh of Christ, hath not life: and he that receiueth the same, hath life, and that for euer.

Tract. 26.
in Ioh.

Such a difference maketh Epiphanius, *Hoc est rotunda figura & insensibile, quantum ad potentiam &c.* This thing (that is, the sacrament) is of a rounde fourme, (for it was a great thicke round cake) and touching any power that is in it, vtterly voyde of sense. But we knowe that

Epiph. in
Anchor.

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Tract. 16.
in Ioh.

that our Lorde is whole sense, whole sensible, whole God, whole mouing. Againe *S. Augustine* saith for the difference of them, The Sacrament (of *Christis* bodie) is receiued of some vnto life, of some vnto destruction: but the thing it selfe, (that is, the flesh of *Christ*) whereof this is a Sacrament, is receiued of al men vnto life, and of no man to destruction, whosoever shall be partaker of it.

Hom. 35. in
Genc.

Of the difference which is betweene a figure of any thing, and the thing it selfe, *Chrysostome* saith, *Audisti fuisse figuram, ne ergo mirare, neque omnia require in typo: Neq; enim typus esset, si omnia quae veritati accidunt haberentur.* Ye haue heard that it was a figure, therefore maruaile not, and being a figure, require not all thinges to agree: for otherwise it were no figure. These and such like reasons no doubt mooued the godly Father to say as we haue learned to say, *Aliud est Sacramentum, aliud res*

Tract. 26.
in Ioh.

Sacramenti. The Sacrament is one thing, and the matter of the Sacrament (which is *Christis* very bodie) is another thing. And therefore he saith, *Honorem, tanquam religiosa habere possunt: stuporem, tanquam mira non possunt.* These things (speaking of the Sacrament of *Christes* bodie) may haue honour as things appointed to religion: but wonder, as things maruailous, they can not haue. Thus are we taught by the Catholique learned Fathers, to put a difference

Aug. de
trinit. lib.
3. cap. 10.

the Sacraments,

rence betwene the Sacrament, and the bodie of Christ: and that the one of them is not really lapped vp or shut within the other: that the one (as *Epiphanius* saith) is utterly voyd of sense: the other, whole sense and whole sensible. That the one is receiued to destruction vnto some, as *Saint Augustine* saith: the other is receiued of all men vnto life. That the one is a figure, as *Chrysostome* saith: the other a truth.

It remaineth, that we consider howe wee ought to prepare our heartes: and with what faith, and reuerence wee shoulde resort to these holy mysteries. We may not come, as we vse to doe to our vsuall meates. For here, in a mysterie and Sacrament of bread, is set before vs the bodie of Christ our Saviour: and his blood in the Sacrament of wine. We see one thing, we must conceiue another thing. Therefore we must in such maner be affected, as if we were present to beholde his death vpon the crosse, and the shedding of his blood for our sinnes.

Let vs set before our eyes that dreadfull tragedie, and the causes and effectes of his death: that so our heartes may be the rather moued to peeble that allegiance, obedience, and reuerence, which is due. We were the children of wrath, the enemies of God, shut vp vnder sinne, and the heires of euertlasting damnation. In
this

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Rom.8.

this case God so loued y^e world, that he gaue his onely begotten Sonne, y^e whosoener beleerueth in him shoulde not perish, but haue life euerlasting. And as *Saint Paul* saith, God sent his owne Sonne in the similitude of sinfull flesh, and by sinne condemned sinne in the flesh. There was no other thing in heauen or earth, which would be taken for our ransome. Therefore was the Sonne of God brought before the Iudge, and arraigned as a thiefe, and condemned, and scourged, and put to death: his side was opened with a speare, and the blood flowed out: and hee sayde, It is finished: that is to say, the price for man is now payed. Thus, being in the fourme of God, he thought it no robberie to bee equall with God: but he made him selfe of no reputation, and tooke on him the fourme of a seruant, and was made like vnto men, and was founde in shape as a man. He humbled him selfe, and became obedient vnto the death, euen the death of the Crosse. He gaue his bodye to be crucified, and his blood to be shed for our sakes. There was no other sacrifice left for sinne: no worth the sinne of man, that was the cause of the death of Christ.

Phil.2.

Phil.2.

What were the effectes of his death? what followed? God hath highly exalted him, and giuen him a Name aboue euery name, that at the Name of Iesus shoulde euery knee bowe: and

the Sacraments,

and that euery tongue should confesse that Iesus Christ is the Lorde, to the glorie of God the Father. God spake out of the heauens, and said, This is my beloued sonne, in whome I am well pleased. He crowned him with glorie and honour: he hath not onely advanced Christ, but vs also together with him, And made vs sit ^{Eph. 2.} together in heavenly places in Christ Iesus: He hath made vs like to the image of his sone. Thus hath he made vs an acceptable people, and hath renewed the face of the earth: so that now he saith not, as he did to Adam, thou art earth, and shalt returne to earth: but he saith, Thou art heauen, an immortall and vndefiled inheritance that fadeth not away, is reserued in heauen for thee. This is the effect, and value of the death of Christ.

All these thinges are layed before vs in the holy table, if we haue eyes to see and beholde them. There may we see the crucifying of his bodie, and the sheading of his blood, as it were in a glasse. Therefore Christ saith, doe this in remembrance of me: in remembrance of my benefite wrought for you: in remembrance of your saluation purchased by me. *Saint Paul* 1. Cor. 11. saith, As often as ye shall eate this bread, and drinke this cuppe, ye shewe the Lordes death till he come.

In this supper, lieth a hidde mysterie. There is the horroz of sinne, there is þe death of our Lord
for

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for our sinne represented, howe he was wounded for our finnes, and tormented for our iniquities, and ledde as a lambe to the slaughter. There may we see the shame of the Crosse: the darkenesse ouer the worlde: the earth to quake: the stones to cleaue asunder: the graues to open, and the dead to rise. These thinges may we see in the Supper: this is the meaning of these holy mysteries.

Therefore let euery one examine him selfe, and search and weigh his owne heart, whether he be the child of God, and a member of the bodie of Christ: and so let him eate of this bread, and drinke of this cuppe. The sacrament of the Lordes Supper, is a holy foode, the seale of our faith, the assurance of Gods promises, and a couenant betweene God and man. He that doeth unworthily thrust him selfe to this table, eateth and drinketh his owne damnation. When a sicke man, of a weake and feeble stomake, sitteth downe to eate with them that are whole, whatsoeuer he eateth or drinketh, it doeth encrease his sicknesse. To them that perish, the worde of God is a sauiour of death vnto death. Who so disagreeeth from Christ, neither eateth his bread, nor drinketh his blood, as saith *Saint Augustine*.

If any of vs come to the Sacrament of the bodie of Christ, and yet make our selues the members of the Deuill, we treade Christ vnder

the Sacraments.

Under our feet, we regarde not his bodie crucified, nor his blood shed for vs, wee regarde not the price of our saluation, we are guiltie of his death, we betraye the innocent blood, we are fallen from grace, and Christ hath died in vaine for vs.

Let vs remember Christ was forsaken, scorned, buffeted, crucified, and left vpon the crosse: he was a worme and no man, a reproch among men, Nature it selfe pearned and yelded at the sight hereof. The whole lande grew darke, the earth did quake, the sunne lost his light, the powers of heauen were moued, the rockes were clouen, the vaille of the temple rent, the thiefe repented, and said, Lord remember me when thou comest into thy kingdome: the centurion glorified God, and said, of a suretie this man was iust.

Where is the power of Christs death now? Where is the force and power of his word? By these meanes hee speaketh to thee, and calleth, saying, Beholde, O man, thus haue I sought thee: these things I suffer for thy sake, that thou shouldest eat my flesh, and drinke my blood, & be made one with me: that thou mightest come into me, and I into thee. I haue made thee a member of my body, bone of my bones, and flesh of my flesh. Thou that wallowest in thy sinnes, thou Sodom, and Gomorrah, thou childe of destruction, which hast reioyced in my shame, and

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arte not moued with the paines which I haue suffered, what might I do for thy sake, to saue thee, that I haue not done? What might I suffer, and haue not endured it? O be a partener of my death, that thou maiest haue part in my resurrection.

Let vs die with Christ, let vs bee crucified vnto the worlde. Let vs bee holy Egles, and soare aboue. Let vs goe vp into the great parlar, and receiue of our Lorde the cup of the newe testament. There let vs beholde the bodie that was crucified for vs, & the blood which was shed for vs. There let vs say, this is the ransom of the worlde: this was once offered, & hath made perfect for euer al them that beleue: this entered once into the holy place, and obtained euerlasting redemption for vs: this standeth alwaies in the presence of God, & maketh intercession for vs: this is the Lambe of God, that taketh away the sinnes of the worlde: by this bodie I am now no more earth & ashes: by this, I am now not a bondman, but made free. This bodie hath broken the gates of hel, & hath opened heauen. In this are al y^e treasures of Gods mercies: by this the prince of darkenes is cast forth, and in this bodie shal he come againe to iudge the quicke and the dead.

Let no vncléane or filchie person, no adulterer, no vsurer, nor cruel extortioner, or deuourer of Gods people, offer him selfe to the receiuing of this

the Sacraments.

of this sacrament. If any bee such a one, I re-
quire him by the body & blood of Iesus Christ,
and by the iudge of the quicke and the dead, that
he come not to the Lordes table: that he betraye
not the Sonne of God. It were better he had ne-
uer bene boyne, and that a millstone were hanged
about his necke, & he throwen into y^e sea. Let vs
not deceiue our selues: God wil not be mocked.
He receiueth dānatiō, y^e receiueth vnworthely.

Let vs fall down before our Lorde, and giue
thankes vnto him: Let vs say, what shal I giue
vnto the Lord, for al that he hath giue vnto me?
I will take the cup of saluatiō, and cal vpon the
name of the Lord. Let vs say, O Lord our Lord,
how wonderful is thy name in al the world. Let
vs say, praise the Lord, O my soule, and al that
is within me, praise his holy name. Let vs pur-
pose, and promise amendement of our life: let
vs goe out with *Peter*, and wepe: let vs fall
at *Christes* feete with *Morie Magdalene*,
and with our teares walhe his feete: Let vs
saye with *David*, I haue sinned to the Lord:
Let vs say with the prodigal sonne, father, I
haue sinned against heauen and against thee,
I am no more worthy to be called thy sonne:
Let vs say, haue mercie on mee O God, accor-
ding to thy great mercie: thou art my God, I
am thy seruāt, O saue me for thy mercies sake.
Let vs offer vp our bodie, a liuing, pure, holy,
and acceptable sacrifice to God. So shall we be

℞. ii.

partakers

partakers of the death of Christ, and of his resurrection. Thus haue we briefly gone through the whole matter of the Sacrament of the body and blood of Christ, and followed the same order which was set down. First, that we do in the Sacrament truely eate the bodie of Christ. Secondly, what is the meaning of the wordes, *Hoc est corpus meum*. Thirdly, whether y^e bread remaine in nature & substance. Fourthly, whether it be eaten with the mouth of the bodie, or by faith onely. Fifthly, what difference is betwene the bodie of Christ, and the mysticall signes. Sixtly, howe we must be prepared, and with what deuotion we ought to come to receiue this Sacrament.

Hauiug thus treated of the Sacramentes of the newe testament, and said so much as is needfull for you to knowe of them both, as wel of Baptisme, which is the sacrament of our regeneration, as of our Lordes supper, which is the sacrament of our refection or nourishment: I wil now in fewe wordes speake something of confirmation, of matrimonie, of ecclesiastical ministerie, which some call holy orders, of repentance or penance, and of extreme unction, which some of late peeres haue called Sacraments, and by ioyning these to the other, haue made by the number of seuen Sacramentes, & so haue charged the Church with fve sacraments moze then Christ did euer ordeine.

the Sacraments.

For these five, wante either the worde, or the element, or both: and therefore may not bee taken for true sacraments. Such as haue with all their skil shewed them selues helpers and furtherers of our aduersaries, yet haue plainly confessed that they are not sacraments of Chyristes institution. *Alexander of Hales*, saith of confirmation, The Sacrament of confirmation, as it is a Sacrament, was not ordeined either by Christ or by the Apostles, but afterwarde in the Council of *Melda*. Which Council was kept many yeres after Chyist. And *Durandus* saith of matrimonie, Matrimonie in due and proper kinde of speech, is no Sacrament. And *Bessarion* a Cardinal, cōfesseth (as it was shewed before) that in due and right consideration, none of these five may be called Sacramentes: We reade (saith he) that these two onely Sacraments, were deliuered vs plainly in the Gospel.

First, of Confirmation, which is so called because that which was done on our behalfe in baptisme, is ratified and confirmed, many parentes had not such due care as they ought in the godly bringing vp of their childre: so that many children knew not whether they were baptized or no: many were neuer taught what couenant was made betweene them & God in their baptisme: many swarued away from Chyistian profession, and caried them selfes to the fellowe

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ship of the heathens : and of the sonnes of God, became the sonnes of the deuil. Upon this occasion, the Church of God laieth charge vpon the parentes, and the witnesses of the baptizing of yong children, that they teache thē the waies of the Lord, & to know y^e holy mysterie that they haue receiued, and what they haue promised and professed in baptism : that they put them in minde, howe God hath called them out of the kingdome of darkenes, vnto his wonderful light, and to the fellowship of the saintes in light.

When the children of the Christiāns were thus brought vp, & had learned the religiō of Christ, and to walke in the wayes of Godlines, they were brought to the Church, & by their parents presented vnto the Bishop: and yeelded a reason of their faith openly, before the whole congregation: they professed they would so beleue, that they would liue and die in that faith. Then the bishop and al the people fel downe on their knees, and prayed vnto God, that he would continue the good thing hee had begonne, and the Bishop laying his hande vpon them, commēded them vnto God. This was the ratifying of the professiō which they made by others at their baptism, and for that cause called Confirmation.

Now, whether it be a sacrament? and when I say a sacrament, I meane a ceremonie commanded by God in expresse wordes: For God
onely

the Sacramentes,

onely hath the authoritie to institute a sacrament. Sacraments are confirmations, & seales of the promises of God, and are not of the earth, but from heauen. As Christ saith, The baptisme Matt. 21. of Iohn whence was it? from heauen or of men? Chrysostome saith, The mysterie were not of God, nor perfect, if thou shouldest put any thing to it. Parke, and iudge, & your selues shal see, whether this were a sacrament instituted by Christ. Augustine said, *Accedat verbum ad elementum, & fit sacramentum.* Ioinc the worde to the creature, & it is made a Sacramēt. This creature or element is visible, as are water, bread, & wine. The word which must be ioyned, is the commandmēt, and institution of Christ: without the word, and the commandment and institution, it is no sacrament.

I proteste þ the vse & order of confirmation rightly vsed, is profitable, and necessarie in the Church, & no way to be broken. But al þ is profitable, & necessarie, is not a sacramēt. Christ did not commaūde it, he spake no word of it. Looke, and reade, if you doute it. Christes wordes are witten, and may be secne. You shal neuer finde that hee commanded Confirmation, or that hee euer made any special promise to it. Therefore may you conclude, that it is no sacrament. Otherwise, being rightly vsed, it is a good ceremonie, & wel ordeined of our auncient fathers.

The Apostles laide their handes on them,

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and confirmed them which were baptized of *John*. But that proueth not this confirmation; that was extraordinarie, it was a miracle. The holy Ghost came downe vpon them, and lightened their heartes by this laying on of the Apostles handes. But it is not so now, the holy Ghost doth not now descende in visible forme vpon those which are confirmed: there is no such miracle wrought. There is no neede, that it should so be. There was no commandement, either to appoint it vnto the Church, or to continue it vntil the coming of Christ, and the ende of the world. Therefore it is no Sacrament by the institution of Christ. Hitherto of the vse: Now, somewhat of the abuse.

x. COR. II.

Nothing so good, and holy, but it may bee abused. The worde of God hath bene abused to Heresies, to Necromancie, to Charmes, and Sorcerie, and Witchcraft. The supper of the Lord was abused in y^e time of *S. Paul*. He telleth the *Corinthians*, This is not to eate the Lordes Supper. Lesse marueile then, if this happen to a ceremonie. Time rusteth, and consumeth all things, & maketh many a thing to proue naught in the ende, which was first deuised for good. The brazen Serpent, at the first was made by *Moses*, and set vp for good purpose. But, afterward it was abused: The children of *Israel* did burne incense vnto it, and therefore *Ezechias* brake it in pieces.

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The first abuse in confirmation was, that it was done in a strange tongue, & no man might vnderstande what was meant. Then, that they receiued to confirmation such children, and so yong, as were not able to make profession of their faith: so that the infant promised, he knew not what: and the Bishop ratified and confirmed, where there was nothing to be confirmed: he set to his scale, where there was nothing to be sealed. These abuses, were farre vnmeete for the Church of God.

Besides these, there was great abuse in the manner of doing. For thus the Bishop said, *Consigno te signo crucis, & confirmo te chrismate salutis*. I signe thee with the signe of the crosse, and confirme thee with the oyle of saluation. Thus they vsed to doe: these were their words, with the oyle of saluation. They tooke not this of Christ, nor of his Apostles, nor of the holy auncient fathers. It agreeth not with our Christian faith, to giue the power of saluation vnto oyle. He that seeketh saluation in oyle, loseth his saluation in Christ, and hath no part in the kingdome of God. Oyle for the bellie, and for necessarie vses of life. It is no fit instrument without commaundement or promise by the worde, to worke saluation.

More, they said, he was no perfect Christian, that was not anointed by the Bishop with this holy oile. This was another abuse. For, whoso-
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euery is baptizēd, receiueth thereby the full name of a perfect Christian, and hath the full and perfect couenāt and assurance of saluation: he is perfectly buried with Christ, doth perfectly put on Christ, and is perfectly made partaker of his resurrection. Therefore they are deceiued, that say, no man is a perfect Christian, that is not marked with this oyle. Els the Apostles, and holy Martyrs were but halfe Christians, because they lacked this oyle. Els, what hope and comfort might the poore fathers haue? In what state shal he thinke to finde his childe if he die before confirmation, & passe without perfect Christendome? Verely they write thus, *Sine oleo Chrismatis, nemo potest sisti ante tribunal Christi*. Without y oyle of chrisme, no mā can appeare before the iudgement seate of Christ,

Againe, they say, confirmation is more honorable then baptisme: because any priest may baptize, but confirmation is giuen onely by a Bishop, or a suffragane. So doe they giue a greater preeminence to confirmation, which is diuised by man, then to the holy sacrament of baptism, which Christ him selfe ordeined. I neede not speake more hereof, the errour is so grosse, so thicke, so sensible and palpable.

Againe, when they blessed, or halowed their oyle, they vsed these wordes, *Fiat domine hoc oleum, te benedicente, unctio spiritualis ad purificationem mētis & corporis*, O Lord, let this oile
by thy

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by thy blessing, be made a spiritual ointment, to purifie both soule and body. O Christ Iesu, where was thy crosse, where was thy blood, and the price of thy death and passion, when a drop of oyle was of power to worke remission of all sinnes, to saue and defende against al the darteres of the wicked spirites, and to refresh both bodie and soule? Yet so were we taught, so were wee lead. I saine not these things: The wordes may be seene. Neither do I speake this, to bring you to a misliking or loathing of our latter fathers: but onely that wee may humble our heartes, and giue thanks to G D D, that hath brought vs out of that darkenes, and giuen vs better knowledge.

Nowe, a worde or two of the bringing vp of childe, and preparing them to confirmation. Wherein I woulde God the olde order were duely obserued, that they were instructed perfectly to know religion, and their duetie to God: and so might be brought befoze the Congregation, and make an open profession of their faith, with promise, that neither tribulation; nor anguish, nor persecution, nor famine, nor nakednes, nor fire, nor sword, nor life, nor death, shall euer make them denie their faith. Here of might much be spoken, but I wil be short.

The whole standeth in knowledge and in the feare of God: that they may knowe God, & walke befoze him in reuerence and in feare, and serue

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serue him in holines, and righteousness, all the dayes of their life. The Iewes are a miserable people: they lue in errour, they die in their owne blood: yet haue they so much vnderstanding, that they bring vp their children in the knowledge of God, and that knowledge they teach out of the worde of God. They remember what charge God gaue them: Thou shalt teach them thy sonnes, and thy sonnes sonnes.

Deut. 4.

Therefore, a father must teache his childe what God is: That he is our father, that he hath made vs, and doeth feede vs, and giueth vs all things needeful, both for body, and soule: that he is our Lord, and therefore we must serue him, and obey him, and doe nothing whereby he may be displeased: that hee is our iudge, and shall come to iudge the quicke and the dead, and that all men shall come before him, to receiue according as they haue done in the flesh. He must put his childe in minde of his baptism, and teache him that it is a couenant of Gods mercie to vs, and of our duetie to God: that it is a mysterie of our saluation: that our soule is so washed with the blood of Christ, as the water of baptism washeth our bodie. So must he also teache his childe the mysterie of the Lordes supper: what and howe he receiueth there to his comfort: that as the bread is broken, and the wine poured out, so the bodie of Christ was crucified, and his blood shed for the remission of sinnes: that, if wee

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wee beleue in Chrift, wee are through the promise of **G O D**, so certainly nourished in our soules to euerlasting life, by the passion of Chrift Iesus our Sauour, as our bodies are truly nourished in the creatures of bread & wine. Thus Paul was brought vp at the feete of Gamaliel, **Act. 22.** and instructed according to the perfect maner of the Lawe of the fathers. Thus Timothie was brought vp to knowe the holy Scriptures of a childe. **2.Tim. 3.** Howe are we become so superstitious? Why haue we bene so delited in darkenes? why is it so harde a matter to remoue vs from the errors wherein wee haue liued? Why had wee rather fal downe before dombe things and worship them, & continue still in ignorance, rather then harken vnto y^e worde of God? Why haue we plained y^e part of the Iewes, & cried crucifige vpon our deare friendes, and kinsmen: vpon those whome we could not iustly accuse of any crime: who offended vs no wayes, but in that they did point vs to Chrift, and called vs to seek saluation onely in him? Whereof there cannot any better cause be yeelded, then this, that wee were ignorantly bred vp, without knowledge of God, without vnderstanding of his worde. The wise man saith, Teache a childe the trade **Prou. 22.** of his waye, and when he is olde hee shall not depart from it. And againe, Who so awaketh **Wise.** vnto wisdom betimes, shall haue no great trauaile:

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trauail: for he shal finde her sittig at his doores.

Therefore wicked rulers, as *Julianus*, *Licinius*, *Maximinus*, and such others, haue forbiddē that children should be brought vp in the knowledge of God. They taught them to blaspheme Christ, and holy men, and to speake ill of them before they knew them. But let vs looke vpon our children, as vpon the great blessings of God. They are the Lords vessels ordained to honour, let vs keepe thē cleane: they are Christs labes, and sheepe of his flocke, let vs leade them forth into wholsome pasture. They are the seede plot of heauē, let vs water them, that God may giue the encrease: their angels behold y face of God, let vs not offende them: they are the temples, & tabernacles of the holy ghost, let not vs suffer y foule spirit to possesse thē, & dwel within them.

God saith, your childrē, are my childrē. They are the sonnes of God. They are bozne a new, & are wel shapen in beautiful proportiō: make thē not mōsters. He is a mōster whosoever knoweth not God. By you they are bozne into the world, be careful also that by your meanes they may be begotten vnto God. you are careful to traine thē in nouriture and comely behauiour of the body, seeke also to fashio their mindes vnto godlines. you haue brought them to the fountaine of baptisme to receiue the marke of Christ, bring thē vp in knowledge, & watch ouer them that they be not lost. So shal they be confirmed, and will
keepe

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keepe the promise they haue made, & wil growe
vnto perfite age in Christ.

Of marriage I shal neede say y^e lesse, the mat-
ter is so knowen, & cōmon. This felowship was
first ordeined by God himselfe in paradise. God
him selfe said, It is not good that man should Gen. 3.
be himselfe alone: I will make him an helper
meete for him. God, which fashioned man, and
breathed in him the breath of life, & knoweth his
verie heart & raines, said, it is not good, it is not
fit, that man should be him self alone. Although
man were in Paradise, although he were in the
perfection of vertue, yet saith God, he hath neede
of a helper. Christ disdained not to bee at a ma-
riage, he honored it both by his presence, & by y^e
working of a miracle. *S. Paul* saith, Mariage is Heb. 13.
honourable in al men & the bed vnde filed. In
al men saith he, in the Patriarkes, in the Pro-
phets, in the Apostles, in Martyrs, in Bishops,

That al the Apostles *S. Iohn* onely excepted,
were married, appeareth by *Ignatius*, *Clemens*, &
Ensebin. *Spiridiō* was a married Bishop, & yet he
was therby nothing hindred, neither to discharge
his duetie, nor to any other godly purpose.
Tertullian was a Priest, and married as appea-
reth by his owne booke, written to his wife.
Gregorie S. Basils brother, was Bishop of *Nysa*,
yet married. Another *Gregorie*, was Bishop of
Nazianzū, yet married, & neuertheless, a faithful
seruāt & steward of y^e mysteries of God. *Hilarie*
was

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was Bishop of *Poitiers*, yet married. Al these were holy, and Godly, and chaste in body, and in spirit, and yet were married. *Gregorie Nazianzene* saith, Mariage is worthy of praise, for the quietnes and contentation that is in it. And *Strom. li. 3.* *Clemens Alexandrinus* saith, As well mariage as also chastitie, haue their peculiar offices pertaining to God, And *Chrysostome* saith, mariage is voide of faulte, and is no hindrance to vertue. Againe, So precious a thing is matrimonie, that with the same thou maiest bee promoted euen to a Bishops chaire.

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dicere, cum ea magis causa turpitudinis fouenda,
& multiplicande adinuenerint.* They beare vs in
hande that they speake these things for loue
of chastitie: where as in deede they haue deui-
sed the same, to the end to nourish, & to increase
their filthines. Or, as *Augustine* sometime said
to y^e *Manichees*, *Non concubitus, sed ut ab Apo-
stolo longe ante dictum est, verumpias prohibe-
tis.* Ye forbid not copulation: but as it was long
ago forespoken by the Apostle, in deede yee
fore-

In funere
Gorgoniz.

Strom. li. 3.

Hom. 57.
ad Heb.

Hom. 7. ad
Heb.

Bern. Ser-
mon. 66. in
cantica.

August. de
moribus
Manich.
li. 2. cap. 18.

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forebid very marriage. If you marke these few words which I deliuered, it will easely appeare, howe reuerent an accompte is to be made of that state of life. For if you regarde the necessitie thereof, God founde it good to giue man a wife: if the antiquitie, it was ordeined in the beginning of the worlde: if the place, in paradise: if the time, in the innocencie of man. If you regarde any thing the rather, because of him that ordeined it, God was the authour of marriage: euen God which made heauen, and earth, and which is the father of our Lorde Iesus Christ. If you seeke the allowance, Christ approued it by his birth in marriage, and by his presence at marriage: if the dignitie, it is honourable: if among whome, in all men of all estates, of all callings: in prince, in subiect, in minister, in priest, and in people. It is honourable in Prophets, honourable in Apostles, in martyrs, in Bishoppes.

Marriage is honourable in all men, but whoremongers and adulterers God wil iudge. Their portion shalbe with the infidels, they shal be cast into vtter darkenesse, their worme shall neuer die, their fire shall neuer be quenched, they shall goe downe headlong into the fire that is prepared for the deuill and his angels. Be not deceived, (saith Saint Paul) neither fornicators, nor adulterers, nor wantons, nor boughers, shall inherite the kingdome of God.

1. Cor. 6.

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But when the fulnesse of time came, God sent his Sonne, and hath spoken vnto vs by him. He became our Prophet, to shewe vs the will of his Father. He sayeth, I haue not spoken of my selfe: but the Father which sent me, he gaue me a commaundement, what I should say, and what I shoulde speake. Hereof Saint Iohn sayeth, No man hath seene God at any time. He is inuisible, he is incomprehensible, no minde can conceiue him, no eye can see him: but, the onely begotten Sonne, which

Ier. 7.

Esay. 51.

Ioh. 12.

Ioh. 1.

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whitch is in the bosome of the Father, he hath declared him. Of him the Father sayde, This Mat.3.
is my beloued Sonne, in whome I am well pleased: heare him. Hearken vnto him, receiue his worde, credite him, belecue him. No doubt the Ministerie of the Gospell is highly to be esteemed, seeing our Sauour was not ashamed to publish the will of his Father in his owne person: yet it appeareth not, where euer hee did ordaine it to be a Sacrament.

Hee appointed that the comfozte thereof shoulde be carped into all nations, and gaue that charge vnto his Apostles, Goe, reach all Mat.28.
nations. Again, What I tell you in darke- Mat.10.
nesse, that speake you in light: and what you heare in the eare, that preach you on the houses. He sawe the people, and had compassion on them, he sawe they were disperfed, and scattered abroade like sheepe without a shepherde, and that they perished, because they had no knowledge of the will of God. Therefore he sayeth, Pray the Lorde of the haruest, that Mat.9.
he woulde sende labourers into the haruest. Therefore he ordeineth them to this ministerie, I will make you fishers of men. And sendeth them forth, As my Father sent me, so sende Mat.4.
I you, And, Goe to the lost sheepe of the Ioh.20.
house of Israel. Hee willed them to call the Matth. 10.
people to repentance, and to preache the
P.ii. kingdome

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kingdome of God.

By this ministerie, God hath gathered to him selfe an acceptable people, & hath brought them to the obedience of the Gospel of Christ, and hath turned the heartes of the fathers vnto their children, and so made it to be the foundation of religion. They that exercise this ministerie are y^e eyes of Christ, the pillars of y^e Church, the interpreters of Gods will, the watchmen of the Lordes tower, the leaders of Christes sheep, the salte of the earth, the light of the world. *Daniel* saith, They that turne many to righteousness, shall shine as the starres for euer & euer. Not that there is any so great wisdom, or eloquence in men: they are but weake, they are vnfit to do this seruice. *Esay* saith of him selfe, I am a man of polluted lippes. And *Jeremie* saith, O Lord God, behold, I can not speake, for I am a child. So saith *Saint Paul*, I haue planted, *Apollos* watered, but God gaue the increase. So then, neither is he that planteth, any thing, neither he that watereth, but God that giueth the increase. So saide *Saint Iohn*, that he was not Christ, nor that Prophet, but the voyce of him that crieth in the wilderness, and not worthie to vnloose the latchet of his shooe that shoulde come after him.

The power, whereby they did conquere the worlde, was not in them, but in the worde which

Dan. 12.

Esay. 6.

Jerem. 1.

1. Cor. 3.

the Sacramentes,

which they preached. It is the power of God Rom.1.
 to saluation to euery one that beleueth. It is
 like a fire, and like an hammer that breaketh a
 stone. When ye receiued of vs the word of the
 preaching of God, (saith *Saint Paul* to the
Thessalonians) ye receiued it not as the worde
 of men, but as it is in deede the worde of
 God, which also worketh in you that beleue.
 The power of an earthly Prince is great. The
 wise man sayeth, The feare of a King, is like
 the roaring of a lyon. Yet is a Prince but
 mortall, and the lawe of a Prince is but mor-
 tall: it hath no power to force the conscience.
 But the worde of God doeth breake into the
 heart, it forceth a way into the conscience: it
 is sharper then any two edged sworde: it en-
 treth through, euen to the deuiding a sunder
 of the soule and the spirit, because it is the word
 of God.

For, it is not man, but God that speaketh,
 as *Christ* telleth the Apostles, It is not ye that
 speake, but the Spirit of your Father which
 speaketh in you. So sayeth the Prophet *Za-*
charie, Hee spake by the mouth of his holy
 Prophets, which haue bene since the worlde
 beganne. The Prophets, and Apostles, and ho-
 ly men of God were but instruments. It was
 God which gaue his holy spirit, which gaue
 them tongues to speake, and wordes to utter.
 Therefore said *Christ*, I will giue you a mouth,

Ier.23.

1. Thess. 2.

Pro. 20.

Mat. 10.

Luke. 1.

Luke 21.

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P. i.

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kingdome of God.

By this ministerie, God hath gathered to him selfe an acceptable people, & hath brought them to the obedience of the Gospel of Christ, and hath turned the heartes of the fathers vnto their children, and so made it to be the foundation of religion. They that exercise this ministerie are y^e eyes of Christ, the pillars of y^e Church, the interpreters of Gods will, the watchmen of the Lordes tower, the leaders of Christes sheep, the salte of the earth, the light of the world, *Daniel* saith, They that turne many to righteousness, shall shine as the starres for euer & euer. Not that there is any so great wisdom, or eloquence in men: they are but weake, they are unfit to do this seruice. *Esay* saith of him selfe, I am a man of polluted lippes. And *Jeremie* saith, O Lord God, behold, I can not speake, for I am a child. So saith *Saint Paul*, I haue planted, *Apolos* watered, but God gaue the increase. So then, neither is he that planteth, any thing, neither he that watereth, but God that giueth the increase. So saide *Saint Iohn*, that he was not Christ, nor that Prophet, but the voyce of him that cryeth in the wilderness, and not worthy to vnloose the latchet of his shooe that shoulde come after him.

The power, whereby they did conquere the worlde, was not in them, but in the worde which

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which they preached. It is the power of God Rom.1.
to saluation to euery one that beleeueth. It is Jer.23.
like a fire, and like an hammer that breaketh a
stone. When ye receiued of vs the word of the
preaching of God, (saith *Saint Paul* to the
Thessalonians) ye receiued it not as the worde
of men, but as it is in deede the worde of
God, which also worketh in you that beleue.
The power of an earthly Prince is great. The
wise man sayeth, The feare of a King, is like Prou.20.
the roaring of a lyon. Yet is a Prince but
mortall, and the lawe of a Prince is but mor-
tall: it hath no power to force the conscience.
But the worde of God doeth breake into the
heart, it forceth a way into the conscience: it
is sharper then any two edged sword: it en-
trencheth through, euen to the deuiding a sunder
of the soule and the spirit, because it is the word
of God.

For, it is not man, but God that speaketh,
as *Christ* telleth the Apostles, It is not ye that Mat.10.
speake, but the Spirit of your Father which
speaketh in you. So sayeth the Prophet *Za-*
charie, Hee spake by the mouth of his holy Luke.1.
Prophets, which haue bene since the worlde
beganne. The Prophets, and Apostles, and ho-
ly men of God were but instruments. It was
God which gaue his holy spirit, which gaue
them tongues to speake, and wordes to utter.
Therefore said *Christ*, I will giue you a mouth, Luke 21.

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and wisdom, whereagainst all your adversaries shall not be able to speake, nor resist. Though men be but simple, yet the worde they deliuer, is mightie: though they be mortall, the worde of the Lorde endureth for ever.

Where this worde is receiued, it is fire, and burneth: it is a hammer, and breaketh the hardness of the heart: it is mightie in operation: it cleanseth the inner man: it openeth the conscience: it is a fauour of life vnto life: it is the meanes of saluation. He that receiveth this worde and beleueth, shall be saved. This is the worde of reconciliation: God hath committed it vnto vs.

- If any hide this worde, he slayeth the people: he is a dumble dogge. Of such God saith, Behold, I will come against the prophets, that steale my word euery one from his neighbour. They are thieues and robbers. Woe be vnto you interpreters of the lawe: for ye haue taken away the key of knowledge, (saith *Christ*) ye entred not in your selues, and them that came in, ye forebad. And againe, Woe be vnto you Scribes, and Pharises, hypocrites, because ye shut vp the kingdome of heauen before men: for ye your selues go not in, neither suffer ye them that would enter, to come in. Of these, and against them God speaketh by the Prophet *Jeremie*, Woe be vnto the pastors, that

Ier. 23.

Luke 11.

Mat. 23.

Ier. 23.

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that destroy, and scatter the sheepe of my pasture. And by the Prophet *Zacharie*, O Idole Zach. 11.
 Shepherd that leaueth the flocke, Thou hast
 eares, and hearest not: thou hast eyes, and seest
 not: thou hast a tongue, and speakest not: and a
 heart, but vnderstandest not: thou art an idole.
 Christ saide to thee, feede my lambes, feede my
 sheepe, but thou carest not for them. Thou hast
 the rounge of an Euangelist, and Pastour, and
 Teacher: but thou gatherest not the saints to-
 gether: thou doest not the worke of the ministe-
 rie: thou buildest not by the bodie of Christ.
 They shall perish in their wickednesse, but their
 blood will I require at thy handes.

Here note, this ministerie of the Church
 was not ordeined to offer sacrifice for forgiue-
 nesse of sinnes. Whosoever taketh that office
 vpon him, he doeth wrong & iniurie to the death
 and passion of Christ. He onely is called of God Heb. 5.
 an high Priest after the order of Melchisedec.
 He onely, by his owne blood entered in once Heb. 9.
 to the holy place, and obtained eternal re-
 demption for vs. He onely with one offering Heb. 10.
 hath consecrated for euer them that are san-
 ctified. He onely hath said, *Consecratum est*, It
 is finished. The ransome of price for manns
 saluation, and for forgiuenesse of the sinnes of
 the worlde is payde in me, in my death vpon
 the Crosse. Of him alone, and onely of him
 P. liii. hath

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Math. 3. hath it bene spoken, This is my well beloued
 Sonne, in whome I am well pleased, And by
Esay. 53. *Esay*, With his stripes onely, we are healed. It
Eph. 2. is he only which hath made of both, one. It
Colos. 2. is he only, which did put out the hand writing
 of ordināces that was against vs: he euen tooke
 it out of the way, and fastened it vpon the
 Crosse. He alone, is our hie Priest, the Lambe
 of God, the Sacrifice for sinnes, the Altar, the
 Propitiation for sinners, and redeemer of the
 world. He only hath appeased the wrath of God,
 He onely appeareth in the sight of God, to
 make intercession for our sinnes. All others
 whatsoeuer, Apostles, Prophets, Teachers,
 and Pastours, are not in office to offer any
 propitiatorie sacrifice: but are called to the mi-
 nisterie of the Saintes, to the edification of the
 bodie of Christ, & to y repairing of the Church
 of God.

locl. 2. Thus much of the holy ministerie of the
 Church, which standeth in the setting forth of
 the mystrie of our saluation, both by the
 preaching of the worde of GOD, and by
 the due and reuerent ministration of the Sa-
 cramentes. The principallest parte of this of-
 fice, is to preach repentance, that so we may
 amende our liues, and bee conuerted vnto
 God. So *Isa. the Prophet* followed his
 ministerie, saying, Rent your heartes, and
 not your garmentes, and turne to the Lorde
 your

the Sacraments.

your God, for he is gracious and merciful. So *Saint Paul* teacheth, that true circumcision is *Colos. 1.* by putting off the sinnefull body of the flesh: that it is in mortifying our members that bee on the earth, Fornication, vncleannesse, the *Col. 3.* inordinate affections, euil concupiscence, and couetousnes, which is idolatrie: that it is in putting away al these things, wrath, anger, maliciousnes, cursed speaking, filthy speaking out of your mouth: in putting off the olde man with his workes, and putting on the new, which is renewed in knowledge after the image of him that created him.

So *Iohn Baptist* sayd, Repent, for the kingdom of God is at hand. Prepare ye the wayes of the Lord, and make his pathes strayght. So our Saviour Christ, when he began to preache, sayde, Amend your liues, for the kingdom of *Mat. 4.* God is at hand.

Therefore it wil not be amisse now, to speake of repentance, which some of late yeeres haue chaunged into penance, and thereof haue also made a Sacrament. Were it behoueth, to rippe vp the whole life of man. There is not any man that liueth, and sinneth not. God sayeth, The imagination of mans heart is *Gen. 9.* euil from his youth. The Prophete *Ieremie* sayth, The heart is deceitful and wicked aboute *Ierem. 17.* all things, who can know it? *Saint Iohn* therefore sayeth, If we say, that we haue no sinne, we *1 Ioh. 1.* deceiue

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deceiue our selues, and trueth is not in vs. **Of**
Rom. 7. *himselfe Saint Paul sayth*, I knowe that in me,
 that is, in my flesh, dwelleth no good thing.
Psal. 38. *Of himselfe the Prophet David sayeth*, There
 is nothing sounde in my flesh, because of thine
 anger: neyther is there rest in my bones; be-
 cause of my sinnes. For mine iniquities are
 gone ouer mine head, & as a weightie burthen
Psal. 130. they are too heauy for me. *He saith*, If thou, O
 Lord, straightly markest iniquities, O Lorde,
Prou. 24. who shal abide it? *So sayth the Wise man*, A
 iust man falleth seuen times.

God is a righteous God, and the auenger of
 all them that offende. *Saint Paul saith*, The
Rom. 6. wages of sinne is death. And the *Prophet E-*
Ezech. 18. *zechiel*, The soule that sinneth, shall die. For
 this cause then God ordeined the ministerie of
 his worde, and appointed certaine to this office,
 that they shoulde warne his people of their
 sinnes, and feare them by the terrour of Gods
 assured displeasure, and heaue wrath. As is
Esay. 58. seene by that to *Esay*, Cry aloude, spare not: lift
 vp thy voyce like a trumpet, and shewe my
 people their transgressions, and the house of
 Jacob their sinnes. *So Saint Paul vnto Timo-*
2. Tim. 4. *thie*, I charge thee before God, and the Lorde
 Iesus Christ, which shall iudge the quicke and
 dead at his appearing, and in his kingdome,
 preach the worde: be instant in season and out
 of season: improve, rebuke, exhort with all
 long

the Sacramentes,

long suffering and doctrine.

So woulde God haue our filth layde open befoze our eyes, that we might weigh and iudge our owne heartes, that euery man might make charge vpon him selfe, and say, I am an vnprofitable seruant, my righteousnesse is as a foule and steined cloth. My soule hath sinned, and hath deserued to dye the death.

In this case, some fall into desperation, and say, as sometimes did *Cain*, My sinne is greater, then can be pardoned. God with-
Gen. 4.
draweth his mercie from me, I am vnworthie of it. I haue offended against the holy spirit of God: mine owne conscience accuseth me. I haue no parte in the kingdome of God, and of Christ: there is no sacrifice left for my finnes. Thus the wicked liue in trembling and agonie, as did *Cain*: thus they leaue their life with horrour and miserie: so haue they no grace to repent, no taste nor feeling of the mercie of God.

But, the children of God, though they be wounded, yet they finde reliefe in the certaine hope of Gods mercie. Though they say, I am a sinner, my finnes are moze in number then the heares of my head: I haue offended against heauen and earth: Yet they know that Christ came to call sinners to repentance, & that he healeth those that are sicke. That he said, Come vnto
Mat. 11.
me all yee that are wearie and laden, and
I will

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I wil ease you. Ifoz, what layeth he on his shoulders with ioy? Is it not the lost sheepe? Wherefoze doeth the woman light a candle, and sweepe the house, and seeke diligently, till shee finde it? Is it not for the peece of silver which shee had lost? Ouer whome had the father compassion, and ranne, and fell on his necke, and kissed him? Was not this done for him which was dead, but liued againe, and for him which was lost, but was found againe? The sonne of man came to saue that which was lost. And, There is ioy in the presence of the Angels of God, for one sinner that conuerteth,

God is mercifull, and his mercie endureth for euer. So sayeth the Prophet *Dauid*, Mercie is with the Lorde. By the Prophet *Ezechiel*, I desire not the death of him that dyeth, sayth the Lord God. It is the will of God, that all men shalbe saued, & come to the knowledge of the truth. By *Esaie* the Prophet, God saith, If your sinnes were as crimosin, they shalbe made as white as snowe. For I, euen I am he that putteth away thine iniquities, for mine owne sake, and will not remember thy sinnes. The children of God heare this, and are glad. They liue themselues vp in the faith of the mercie of God: they see the filthinesse of their sinne: they knowe though the wrath of God be kindled against sinne, yet he doth not utterly destroy those that haue sinned, but such as continue in their

Mar. 18.

Luke 15.

Psal. 130.

Ezech. 18.

1. Tim. 2.

Esa. 1.

Esa. 43.

the Sacraments.

their sinnes without repentāce: they know God wil not despise an humble and contrite heart.

Therefore they saye, Enter not into iudgement with thy seruant, O Lord, for no flesh is righteous in thy sight. Take away the iniquitie of thy seruant. They say, Why art thou heauie, O my soule, and why art thou vnquiet within mee? Waite on God: for I will yet giue him thanks for the helpe of his presence. They say, there is no condemnation to them which are in Christ Iesus. Though I shoulde walke through the valley of the shadowe of death, I will feare no euil, because thou art with mee. They say, If our heart condemne vs, God is greater then our heart. Thus are wee taught by the office of the ministration, and by the worde of God, to see our selues, to know our weakenes, to repent our sinnes, to beleue the forgiuenesse of our sinnes, and to turne vnto God. Psal. 143. 1. Ioh. 3.

We are taught to lay open and acknowledge our sinnes, not to hide them, but to make confession of them. This is done two wayes: either in the secrete thought of thy heart before God, or els in the hearing and presence of men. *Dauid* made confession of his sinnes before God, I acknowledged my sinne before thee, neither hid I mine iniquitie. I sayd, I wil confesse against my selfe my wickednes vnto the Lord, & thou forgauest the punishment of my sinne. And Psal. 32.

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Pfal. 51. And againe, I knowe mine iniquities, and my sinne is euer before mee. Against thee, against thee only haue I sinned, and done euill in thy sight. **Dan. 9.** Such a confessiō made *Daniel*, We haue sinned, and haue committed iniquitie, & haue done wickedly, yea, wee haue rebelled, and haue departed from thy precepts, and from thy iudgements. For wee would not obey thy seruants the prophetes, which spake in thy name to our kinges, to our princes, and to our fathers, and to all the people of the land. **Euen so the Prophet Esaiē,** Beholde thou art angrie, for wee haue sinned. Wee haue all bene as an vncleane thing, and al our rightcousnes is as filthie cloutes, & we al do fade like a leafe, and our iniquities like the winde haue taken vs away. But now, O Lorde, thou art our father: Wee are the clay, and thou art our potter, and wee al are the worke of thine handes. **This is true and Christian confession.** We are required after this sort to examine our selues, and confesse our sinnes before God: who doeth not so, hee shall not finde mercie and forgiveness of his sinnes.

The other sort of confession made vnto men, I doe not condemne. It may do much good, if it be well vsed. **S. Iames** commendeth it among the faithfull, Acknowledge your faultes one to another, and pray one for another, that ye may bee healed, **Hec speaketh not of Priest or minister,**

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That the Priestes shoulde heare the priuate confessions of the people, and listen to their whisperings: that euery man shoulde be bound to their auricular confession, it is no commandement or ordinance of God. It is deuised and established by men, and was lately confirmed by *Innocentius* the thirde. The Church of God in the time of our elder fathers, was not tyed to any such necessitie.

Chrysostome saith, *Non dico, vt confitearis* Hom. 2. in
conseruo tuo peccata tua: dicito deo, qui curet ea. psal. 50.
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Likewise S. Augustine: *Quid mihi est cum hominibus, vt audiant confessiones meas, quasi ipsi sanaturi sint omnes languores meos? Curiosum genus ad inquirendam vitam alienam, desidiosum ad corrigendam suam.* What haue I to doe with men, that they shoulde heare my confessions, as if they coulde heale all my woundes, or diseases? They bee a curious sort, in searching out the life of others, and slouthfull in correcting their owne lyfe.

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the Sacraments,

*S. Ambrose saith, Lanas lacrima delictum, quod De penit.
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vel Hom.
30. quære.

them vnto God, that may heale them. Againe he sayeth, *Cogitatione tua fiat delictorum exquisitio: sine teste sit hoc iudicium, solus Deus te consistentem videat.* Examine thy sinnes in thy heart within thee: let this iudgement be without witnes, let God onely see thee making thy confession. And againe, *Non dico tibi, ut te prodas in publicum, neque ut te apud alios accuses: sed obedire te volo Prophetæ dicenti, Reuela Domino viam tuam. Apud Deum ergo &c.* I say not to thee, that thou openly shew forth thy selfe, nor that thou accuse thy selfe in the presence of others: but I wil haue thee obey God, which sayeth, Disclose thy wayes vnto the Lorde. Confesse thy sinnes therefore before God: declare thine offences, and make thy prayer for them before God, which is the true and righteous iudge. Make thy confession, not with the tongue, but in the record of thine owne conscience.

Likewise S. Augustine: *Quid mihi est cum hominibus, ut audiant confessiones meas, quasi ipsi sanaturi sint omnes languores meos? Curiosum genus ad inquirendam vitam alienam, desidiosum ad corrigendam suam.* What haue I to doe with men, that they shoulde heare my confessions, as if they coulde heale all my woundes, or diseases? They bee a curious sort, in searching out the life of others, and slouthfull in correcting their owne lyfe.

S. Ambrose

the Sacraments.

S. Ambrose saith, Lauat lachrima delictum, quod De penit.
vocis pudor est confiteri. The teare washeth away Petri Ser.
 that offence, which shame would not suffer to mo. 46.
 confesse in speache. The Church of God in
Gracia, neuer receiued it. And *Erasmus* witnes-
 seth, it was not bled in the time of *S. Hierome*.

Apparet tempore Hieronimi nondum institutam In scho. in
fuisse secretam admissorum confessionem. It ap- epitaph.
 peareth that in the time of *S. Hierome*, (which Fabiola.
 was foure hundred yeeres after Christ) secret
 confession of finnes was not yet ordeined.

And *Beatus Rhenanus*, a man of great rea-
 ding, saith: *Tertullianus de clancularia ista con-*
fessione admissorum nihil loquitur, neq. eam usquā
olim preceptam legimus. *Tertullian* speaketh
 nothing of this secret confession of finnes: and
 we reade not any where, that it was comman-
 ded in times past.

By these testimonies of *Chrysost.* *August.* *Am-*
brose, & by y^e obseruation of *Erasmus*, & *Rhenanus*
 it may appeare, that this secreete cōfession in the
 eare of the Priest, hath not bene taken to be ne-
 cessarie: and that it is not of Gods determinate
 appointment, but an ordinance of man. As the
 glose vpon the decrees something plainely con- De penit.
 fesseth: *Melius dicitur, confessionem institutam* dist. 5. in
fuisse a quadam vniuersalis ecclesie traditione, penit. in
potius quam ex noui vel veteris testamenti au- glossa.
thoritate. It is better saide, that confession was
 appointed by some tradition of the vniuersall

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Church, then by any authoritie, or commāde-
ment of the new, or olde testament.

Exod. 21.

Nowe in a worde oꝝ two, I will somewhat
speake of satisfaction oꝝ recompēce foꝝ offences
which we haue done, wherby we satisfie & make
amendes to the ful contentation of him that is
offended. Such a recompēce the lawe required,
An eye for an eye, a tooth for a tooth: a hande
for an hande: a foote for a foote. Such a-
mendes, foꝝ such harme, so much foꝝ so much: &
this was accounted due and laweful satisfac-
tion.

This is of two sortes, either that which is
done vnto God, oꝝ that which is done vnto men.
We are neuer able to satisfie, and make amendes
vnto God. We must alwayes confesse, that we
are vnyprofitable seruāts, & vnworthy to stand in
his presence: & by no meanes able of our selues,
to make recompence foꝝ that we haue offended
him. Our onely and ful satisfaction foꝝ our tres-
passes done against him, is the blood of our sa-
uiour Iesus Christ.

The thief vpon y^e crosse, called vpon Iesus, Lord
remēber me when thou comest into thy king-
dome. He knew he had offended God, but found
not how he might make amendes, otherwise the
by the righteousnes of Christ. Iesus answered
him, verely I saye vnto thee, to day thou shalt
be with me in paradise. To daye, that is, by
and by. He refuseth him not, noꝝ feareth him
that

the Sacraments.

that God will refuse him, because he had done amisse, and made no recompence: but promisseth him, because he repented, and beleueed, that hee shall bee saued. *Paul* was throwen downe a persecutor, and rayled by a preacher. What amendes might he make in so shoyt time?

Saint Ciprian saith, *Sanguis tuus, O Christe,* Cipria. de non querit vindictam. Thy blood, O Christ, loo. passione keth not for any reuenge. And *saint Ambrose,* domini.

Lachrimas Petri lego, satisfactionem non lego.

I reade of *Peters* teares, but I reade nothing of any satisfaction he made. For our whole life cannot sufficiently acquite vs from the guiltines of one sinne: much lesse is any man able to worke or deserue y^e forgeuenes of al his sinnes.

The only things that God requireth of vs when we haue sinned, are that wee sorowe for our sinnes, and amend our liues. So *Iohn* the Bap-

tist spake to the *Phariseis*, Bring forth fruite

worthy amendement of life. So *saint Paul*

calletb the *Ephesians* to make recompence for their former naughtines: Cast of lying, and speake euery man the trueth vnto his neighbour. Let him that stole steale no more: but let him rather labour, and worke with his handes the thing that is good. Other recompēce, God looketh not for at our handes.

But, when the godly haue taken offence at any our doings that are euil, wee must giue all

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heede to contente their mindes, & reconcile our selues againe vnto them. It hath bene an ancient order in the Church of God, that, if any had openly offended the cōgregation, he should come openly againe before them to satisfie them by amēdes. There he fel down on his knees, confessed his fault, wepte, and lamēted for it: prayed the brethren that they would forgive him, and would also praye vnto God to be merciful vnto him. There the whole congregation fel down before God: their heartes moulted: their eyes gushed out in teares: they helde vp their hands: prayed together for him, and gaue thanks to God, that their brother which had bene lost, was found againe. Such satisfaction was it, which hath bene made to the Church of God.

James. 5.

The last of those which some haue of late misused, and counted one of the sacramentes of the Church, is Extreme vnction. And this they haue founded vpon the words of *S. Iames*, Is any sicke among you? let him cal for the elders of the Church, and let them praye for him, and anoint him with oile in the name of the Lord, and the prayer of faith shall saue the sicke, and the Lord shall raise him vp: and if he haue committed sinne, it shalbe forgiven him.

For the better vnderstanding of which words, consider that God is mercifull to the somes of men, and sheweth forth his mercie at sundrie times by sundrie waies. And, to leaue the exam-
ples

the Sacraments.

ples of the olde testament: in the tūne of the Gospel, he hath giuen to some y^e gift of tongues, and hath made them able bring simple men, to speake the wōderful workes of God in tongues which they neuer learned. To some, he hath giuē the gift of power, and of the operation of great workes. By this power, many signes and wonders were wrought by y^e hands of the Apostles. At the worde of *Peter*, *Ananias* and *Saphira* his wife, fel down dead. In this power *Paul* stroke *Elimas* the soxerer with blindness. A&.5.
A&.13.

To some he gaue the gift of healing. By this *S. Peter* healed a man which was a creeple from his mothers wombe, and saide, In the name of Iesus Christ of *Nazareth*, rise vp and walke: and he tooke him by the right hande, and lift him vp, and immediatly his feete and ancle bones receiued strength. They were able to make the blinde, see: the lame, to walke: the leapers, to bee cleane: the dead, to receiue life againe. For when he sent forth his Apostles to preach, Christ gaue the power agāst vncleane spirits, to cast them out, and to heale euery sickenes, and euery disease. A&.3.
Matt.10.

These things they wrought, sometimes by their shadowe, as many were healed by the shadowe of *Peter*: sometimes with their worde: sometimes with haudekerchiefes: sometimes by laying on of handes, and by touching: sometimes with oyle, as is in the sixth of *S. Marke*, Marke 6.

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they cast out many deuils: and they anointed many that were sicke with oyle, & healed the: euen as Christ also by many sundry wayes healed many. He healed sometimes, though he were absent: sometimes by his worde: sometimes by mourning and sorowing: sometimes by his garment: sometimes by touching: sometimes with spittle, & dust: for at that time the Church had the especial gift of working miracles,

Therefore *S. Iames* putteth them in minde, that they despise not to vse the meanes which God hath appointed: that whosoever falleth into sicknes, he call for the Elders, and that they vse their gift of healing, and anointe him with oyle, because it hath pleased *G D* thereby to worke health. This was the maner and order of those times. Euen as Christ vsed dust and spittle: so *S. Iames* willeth them to vse oyle for the restoring of health. As the *Corinthians* did abuse the gift of tongue, and were taught by *S. Paul* how to vse it better: so did many abuse þ gift of healing, & were therefore warned by *S. Iames* how they should vse it better. As the gift of tongues was not to last for euer, but only for a time: so þ gift of healing was not to continue euer, but for a time. Christ saith, When thou fastest, anoynt thine head, and wash thy face. He doth not in these wordes giue an vniuersal commandmēt, that must euer be kept in our fasting, that wee vse the ceremonie of anointing: but, meaneth thereby,

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thereby, that in our faste wee be fresh and mery.
Euen so *S. Iames*, in saying, anoynt him with
oyle, doth not set downe an order, whereunto he
would haue the Church of God tied for euer: it
is not an vniuersal commandement, that the af-
ter ages should do the like: but onely a particu-
lar ordinaunce, for the time, to vse the gift of hea-
ling. This is the meaning of his wordes.

Let vs marke what abuses haue growen by
mistaking them. *S. Iames* speaketh of bare and
simple oyle. They vnderstande it of their oyle,
which they consecrate, and halowe in vnadvised
order. For, these wordes the Bishop vseth when
he consecrateth it. *Aue sanctū oleum, chrisma,*
balsamum. Haile O holy oyle, and chrisme, and
balsame. Againe, *exorciso te immunde spiritus in*
nomine patris, & filij, & spiritus sancti: ut recedas
ab hoc oleo, ut possit effici unctio spiritualis, ut spi-
ritus sanctus possit in eo habitare. I adiure thee
thou vncleane spirit, in the name of the father,
and of the sonne, and of the holy ghost, that
thou depart from this oyle, that it may be a spi-
ritual oyntment, and that the holy ghost may
dwell in it. Againe, *Emitte quasumus, sancte*
pater, spiritum sanctum paracletum tuum de cœ-
lis in hanc pinguedinem oliua, ad refectionē cor-
porum, & sanationem animarum. O holy father,
we beseech thee, send downe thy holy spirit y
comforter from heauen into this fatnes of the
oliue, to the refreshing of body and soule,

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In like sorte they are taught to praye ouer the sicke, *Per hanc sanctam unctionem, & suam piissimam misericordiam ignoscat tibi deus, ut per hanc unctionem habeas remissionem omnium peccatorum.* By this holy anointing, & by his great mercie, God pardon thee, that by this anointing, thou maiest haue remission of al thy finnes.

I deuise not these things, I imagine them not of my selfe, nor repute them vntruely. The Byshop in such wordes blesteth the oyle: with such wordes doeth the Priest anoynt the sicke with oyle: In their booke it is easie to be seene. Nowe iudge you, if this were *S. Iames* doctrine, or, if this order were kept in the Church in the time of the Apostles. Would you thinke that *S. Iames* gaue curtisie by bowing his bodie, and saying *Aue* to the oyle? did hee speake wordes of conuersion to driue forth the euill spirit? would he euer saye, that the oyle doeth heale both bodie and soule? or, that remission of al finnes is giuen by anoynting? *S. Iames* knew, that remission of finnes is not giuen by any creature: that there is no name in heauen or earth, by which we are saued, but the name of Iesus onely: that the holy ghost resteth not, nor dwelleth in oyle, but in the hearts of the faithful: that God giueth health, not in respect of the corruptible creature, but at the prayers of the Church, which are offered vp to him by his sonne, our sauiour. So great difference is there betweene the

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the late meaning, and the meaning of *S. James*,

Such vse of y^e ople we haue not, neither doth the Church of God allowe it. Yet holde we the rule of the Apostle in the visitation of the sicke: When any is sicke among vs, the Minister cometh vnto him, and discretely instructeth him in what sort hee shoulde prepare him selfe to depart this life, and so leadeth him to comfort, and laboureth to make him strong in the certaine hope of euerlasting life.

Thus he saith: Brother, you are entring the way of al flesh. Al y^e sonnes of *Adam* are heiers of this sentence of God vpon *Adam*, thou arte duste, and to dust thou shalt returne. Man that is borne of woman, is of short continuance, and full of trouble: He shooteth forth as a floure, & is cut downe: he vanisbeth also as a shadowe, and continueth not. Humble thy selfe vnder the mightie hand of God. He is our good father, & doth correct those children whome hee loueth. Blessed is he, whom the Lord doth chastise, and instructe in his wayes.

Here is the p^{ro}ofe & trial of your patience, & saith: remember the patience of *Iob*, in al his miseries he praised y^e name of the Lord. Although (saith hee) he should kill mee, yet wil I put my trust in God. Although my bowels bee consumed within mee, and my members of my body bee rent a sunder, and the pangues bee neuer so great, yet can I not but trust in him. Loue not
the

1. Ioh. 2.

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the world, nor þ things that be in the world. The world passeth away, & the lust ther of. The wise man saith, I haue cōsidered all the workes that

Eccles. 1. are done vnder the sunne, & behold, al is vanitie & vexation of spirit. Againe, great trauel is

Eccles. 40. created for al men, & an heauie yoke vpon the sonnes of Adā, frō the day that they goe out of their mothers wombe, til the day that they returne to y mother of al things. Christ hath therefore willed vs to wake, & be readie, because wee know not in what houre our master will come.

Reuel. 16. He saith, Behold, I come as a thief: blessed is he which watcheth & keepeth his garments, least he walke naked, and men see his tilthinesse.

Examine your selfe, consider howe, and in what thinges you haue offended God, make a true and humble confession of your sinnes: say with *Dauid*, I haue sinned against the Lorde, and I will confesse against my selfe my wickednesse vnto the Lord. Cal to minde how you haue gotten your goods, how you haue vsed thē, & whether you haue delighted in thē, or put any confidence in thē. Call to minde how you haue taken care for your children & seruantes, if by your good meanes they haue bene nourtered in the feare of þ Lord. In these, & such other parts of your life, lay open your sinnes, let them come forth before you, acknowledge thē against your selfe vnto the Lord: say boldly, because you may say it truely, I am an vnprofitable seruant, I haue

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haue not done that which I ought to haue done: there is no good thing dwelling in mee: the lawe in my members hath preuailed against the lawe of my minde. It can not bee, but God will cast his eyes vpon you, and wil heare you, and will pardon the wickednesse of your sinnes.

What wanteth in you to the fulnesse of righteousness, is already satisfied in the righteousness of Christ. God hath saide, and swayne, As I Ezech. 33. liue saith the Lord God, I desire not the death of the wicked, but that the wicked turne from his way, and liue. And againe, if the wicked wil Ezech. 18. returne from all his sinnes that he hath committed: all his transgressions that he hath committed, they shal not be mentioned vnto him. The Lord is full of compassion & mercie, For as high as the heauen is about the earth, so great is his mercie toward them that feare him. As farre as the East is from the West, so farre hath he removed our sinnes from vs. Christ himselfe saith, God Iohn 3. so loued the world, that he hath giuen his only begotten sonne, that whosoever beleueth in him, shoulde not perish, but haue life euermore. And S. Paul, God setteth out his loue to Rom. 5. toward vs, seeing that while we were yet sinners, Christ died for vs, much more then being iustified by his blood, we shalbe sau'd from wrath through him. Thus in time of sickness are we put in minde, to examine & view our sinnes, & to solace our selues in his bloodshedding of Christ.

Farther

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Farther, he that is sicke, is counsailed to call to minde, what any man hath trespassed him, & to forgiue them: because God is γ God of loue: and if any man hate his brother, hee abideth in death: and we are commanded to saye, forgiue vs our trespasses, as we forgiue them that trespass against vs: and if we do forgiue men their trespasses, our heauenly father wil also forgiue vs. But if we do not forgiue men their trespasses, no more wil our heauenly father forgiue vs our trespasses. That so, al we which are redeemed with one price, by the precious blood of the vnspeckled lambe, may ioyne together as partakers of one inheritance, and the children of one father, and so goe forwarde to one glorie by one way, and become al one in Iesus Christ our Lord.

2. Cor. 5.

In this case, the good father calleth his sonne vnto him, and exhorteth him in this maner. My sonne, hearken vnto me: these be the last words, which I shal speake vnto thee. Thou seest in me the weakenes and decay of flesh: thou shalt be, as I am now. One passeth befoze another, the world and the beautie thereof fade away, and come to an end. Trust not the worlde, it wil deceiue thee: walke aduisedly: knowe γ thou shalt giue an accompt of thy doings. For we must al appeare before the iudgement seate of Christ, that euery man may receiue the things which are done in his body, according to that hee hath

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hath done, whether it be good or euill.

Deceiue no man by wrongful dealing: encrease not thy goods by extortion, nor by vsury: he that giueth his monie vnto vsurie, shall not enter into the tabernacle of the Lord. Hee that taketh vsurie of his neighbour, killeth him without a sword. The Lord will auenge it: hee will not blesse il gotten goods: they can not prosper: they wil neuer continue, nor remaine vnto the third heire.

My sonne, in al thy doings feare the Lord. If thou feare the Lord, thou shalt prosper, & in the day of thine ende, thou shalt bee blessed. Medle not much with other mens busines, least thou be entangled with controuerlies: abhorre the slanderer and double tōgued. Let my doings which am thy father, be euer befoze thine eyes. Those fewe goods which I haue, were truly gotten. I haue not gathered them of the teares, and heauines, and vndoing, or hindering of any. Be faithfull to thy wife, and besides her knowe none other. Helpe thy neighbour according to thy power: and turne not thy face from the poore & needie. Be merciful after thy power. If thou hast much, giue plenteously: if thou hast litle, do thy diligence gladly to giue of that litle. Be not slowe to visit the sicke: whatsoeuer thou takest in hande, remember the ende, and thou shalt neuer do amisse.

As for me, I haue passed the vanities and miseries of

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series of this worlde. The Lord hath giuen, and the Lord taketh away, blessed bee the name of the Lord. He is the Lord my God, let him doe with me, as it seemeth good vnto him. I knowe that this shal hasten my saluation: And that Christ shalbe magnified in my bodie, whether it be by life, or by death. I haue not so liued, that I am ashamed to liue: neither am I afrayde to die, for we haue a gracious Lord. I know, that if my earthly house of this tabernacle bee destroyed, I haue a building giue of God, that is, an house not made with hands, but eternal in y^e heauens. They that die in the Lord are blessed, they shal rest fro their labours. Christ is vnto me both in life, and in death, aduantage. In such sort do the Godly prepare them selues to their iourney out of this life.

Then the minister prayeth, that hee may bee constant in this faith: he strengtheueth him, & confirmeth him in it. Hee exhorteth the sicke to commend him selfe vnto God: he prayeth vnto God, that he will giue his Angels charge ouer him to keepe him and defende him, that hee fall not into temptation. He teacheth him to saie, O Lord, in thee haue I trusted, let me neuer be confounded. Come Lord Iesus, come, and take mee vnto thee: Lord, let thy seruant depart in peace: thy kingdome come. I am thy sonne, thine am I, O saue me: into thine hands, O Lord, I commend my spirit, thou hast redeemed mee, O
Lord

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Lord God of trueth. In this state he dieth, and hath his eyes alwayes fastened vpon God, and so seeth, how in deede, the dead are blessed which die in the Lord.

Thus doth the Church of God instruct all men to liue, and to die, and to bee in readines. Thus are the sicke among vs anoynted with the inner & inuisible oyle of the mercie of God. Thus are they put in minde to haue the oyle of faith, and of a good conscience, and that their lampes may euer be burning, that so they may enter in with the bridegrome: that the day spring from an high, may visite their heartes: and that it may be said vnto them, come ye blessed of my father, inherit ye the kingdom prepared for you, from the foundations of the worlde.

FINIS.

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